

gentile made (threw out) a ladder and went down on it; [ed. Zuck. כבש; v. Sabb. XVI, 8].

**סקילה** f. (סל) *stoning, execution by stoning*. Snh. VII, 1. Ib. 9 בס' (sub. נידון) is to be put to death by stoning. Ib. IX, 3 נידונין בס' Ib. חמורה הס' stoning is the severer punishment; a. v. fr.—בית הס' the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 דיה וכו' בית הס' היה זה (men's) statures high; a. e.

**סקילום**, v. סקילא.

**סקימיון\*** m. (a corrupt. of *xenium*) *a host's or king's gift, donation indefinite as to time and amount*. Taan. 19<sup>b</sup> מיום שחרב... נעשו הגשמים ס' וכו' Ar. (ed. צימוקין; Ms. M. צימוקין, Rashi ed. Pes. צימוקין, substitutes for the unintelligible 'ס) since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבר שנתן: גלי רבו פרנסחו]

**סקיסאות**, Yalk. Num. 713, read: סקיפסטאות v. אסקפסט.

**סקיסתן** pr. n. (*Σακιστήν*) *Sakistan* (Segestan), a district of Drangiana in the Persian empire, occupied by the Sacæ or Scythians. Yoma 10<sup>a</sup> (ref. to סברכא Ar. (ed. מייזל; Ms. M. 2 גויזא וכו' ברייתא וכו' Ms. M. 2 גויזא וכו' B. Rabb. D. S. a. l. note 9; Ar. (סקיוסתן) the inner S. and the outer S., with one hundred parasangæ between &c.

**סקיה**, v. סקה.

**סקיפמורין** m. pl. (exceptores) *short-hand writers, clerks in court*. Pesik. Hahod., p. 53<sup>b</sup> sq. [read:] העמידו סקיפמורין ויעמדו ס' summon the advocates and let the clerks be ready; ib. ויעמדו ס' dismiss the advocates and let the clerks go; Yalk. Ex. 190 סקיפמורין; Yalk. Ps. 831 סקיפמורין, סקיפמורין (corr. acc.); (Y. R. Hash. I, 57<sup>b</sup> top סקיפמורין).

**סקיפמיות**, v. אסקפמיות.

**סקיפנמום**, v. next w.

**סקיפנמיה** f. (*σuxoφavτη*) *false accusation*. Sifré Deut. 349 (ref. to חריברו Deut. XXXIII, 8) ס' נחקפה לו (ed. Fr.) false denunciation turned against him (Aaron); if Moses said ...., what have Aaron and Miriam done?; (oth. ed. סקיפנמיה נחקפה, read: סקיפנמיה (σuxoφavτης) סקיפנמיה נחקפה; [Yalk. Deut. 954 סקיפנמיה]; (סקה) an informer, v. סקה; (חשק) Nahm. to Deut. l. e. סקיפנמיה נחקפה לו (ed. Lemb. חשק); (חשק) a. סקה].

**סקיפס** m. (denom. of סקה or שקיה) *one whose occiput has the shape of a lintel* (having an angular projection). Bekh. VII, 1 (43<sup>a</sup>) (Mish. a. Ar. 'ש). Ib. 43<sup>b</sup> ס' s'kifas refers to the hinder part of the head, as people say שקיל פיסא, a piece is taken off.

**סקיפסמיר**, v. אסקפסמיר.

**סקיפמיה**, v. סקיפמיה.

**סקירה** f. (סקר II) *look, glance*. B. Hash. 18<sup>a</sup>, v. סקר II.

**סקל** (b. h.) *to stone, put to death by stoning*. Snh. VI, 1 (42<sup>b</sup>); (לסקלו) (Mish. ed. מוציאין אורו לסקלו) they take him out (from the court) to execute him. Ib. 46<sup>a</sup> וסקליוהו and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 וסליוהו חונגול זה וכו' (not חונגול זה) ed. Zuck. (Var. שחשו) if one says, stone this cock, for he crowed at evening,—that is a superstitious practice (v. אמוני).

*Nif. סקל to be stoned, be condemned to death by stoning*. Snh. 43<sup>a</sup> בה שני אבן שני' the stone with which the culprit is to be put to death. Ib. VI, 1 ליסקל is taken out to be stoned. Ib. 3 וכו' וסליוהו the male convict is put to death undressed, but not so the woman. Ib. 4 וסליוהו כל ה'סליוהו חונגול זה וכו' the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 וכו' the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nzikin, s. 10; a. fr.

*Pi. סקל to clear of stones*. Shebi. II, 3 וכו' you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 וכו' לא יסקל ואם ס' וכו' dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) מפני מה אתה מסקל מחור' וכו' why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

**סקל** I ch. same. B. Kam. 41<sup>a</sup> after מסקל דיכא וסליוהו מסקל (the ox).

**סקל** II m., v. סקול.

**סקלוגיקיה\*** f. (= סקל, reduplic. of סקל) *a hard blow with the fist*. Y. B. Kam. VIII, end, 6<sup>c</sup>, v. סקלוגיקיה.

**סקליטין\***, Midr. Hashkem, Vayakhel, quot. in Ar. and expl. as *court* or *palace*, prob. meant for סקליטין (secretum) *secluded place*; v. Koh. Ar. Compl. s. v.

**סקנדרוס**, v. סנקתרוס.

**סקסנאה** m. of *Sacassana* (*Σακασσηνη*), a province of Armenia. Nidd. 65<sup>a</sup> גנזייה מנימין ס' Miniamin of S., v. גנזייה.

**סקנה** (Saf. of נקה, v. נקה II) *to go around*.

*Hithpa. נקה, Nithpa. נקה* 1) *to come in turn; to be arranged; to happen* (cmp. סבה); 2) (of persons) *to turn around; (= בהפך) to change*. Sifré Deut. 349 ed. Fr. נקה, v. סקיפנמיה; ed. Radwill a. oth. נקה (not סקיפנמיה) thou hast turned informer against him; Yalk. Deut. 954 חקיפמיה נחקפה לו (some ed. חשק, read חשק), חקיפמיה.

**סקנה** I ch. same.



**סַרְבַּ** II, *Pa.* סַרְבַּ (ערב, ארב *Saf.*) [*to interlace,*] *to confound* (emp. סַרְבַּ). Targ. Lam. III, 9 ed. Lag. (Var. ed. Amst. סַרְבַּ; h. text עוה). Ib. 11 ed. Lag. (oth. ed. סַרְבַּ; h. text סורי). Ib. 36 ed. Lag. (ed. oth. סַרְבַּ; h. text לַעֲוֹת).—*Part. pass.* *Peil* סַרְבַּ, סַרְבַּ; f. pl. סַרְבַּן. Targ. Koh. I, 15 ed. Ven. (oth. ed. סַרְבַּן; h. text מַעֲנִת).

**סַרְבִּימִין** m. pl. (כבט, *Saf.* of בטט, with ר inserted; emp. [שְׂרִיבִיט] [*blossoms,*] a head-dress hanging down the cheeks, *garland*. Sabb. VI, 1 (57<sup>a</sup>) Talm. ed. (Mish. a. Y. ed. סַרְבִּימִין). Ib. 5 (64<sup>b</sup>); a. e.

**סַרְבֵּל** (emp. אַרְבֵּל II, a. סַרְבַּ II) *to interlace. Part. pass.* מַסְרְבֵּל; *pl.* מַסְרְבֵּלִין (with, or sub. בשר, *interwoven with flesh, fat, thick*. Sabb. 137<sup>b</sup> קטן המס' בבשר ב' *fat, thick*. Sabb. 137<sup>b</sup> a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2<sup>b</sup> כרוב ימס' (בשר) fleshy like a bear; Meg. 11<sup>a</sup>; Kidd. 72<sup>a</sup>; Yalk. Is. 316.

**סַרְבֵּל** ch. 1) same. *Part. pass.* מַסְרְבֵּל; f. מַסְרְבֵּלָא; *pl.* מַסְרְבֵּלִין; constr. מַסְרְבֵּלִי. Targ. Y. I Num. XI, 8 (O. לִישׁ). Targ. Ez. XVI, 26.—Y. Maas. Sh. IV, end, 55<sup>c</sup> רגלי... המית' מַסְרְבֵּלָא (ed. Krot. מַסְרִיבֵּלָא, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) *to wrap up, cloak. Part. pass.* as ab. Targ. Nah. II, 4.

**סַרְבֵּל** m. (preced. wds.) a thick, shaggy web, cloak. [σαρβῆλα, Pers. trousers.] Sabb. 101<sup>b</sup> חס' הית' א thread of a sarbal; Hull. 76<sup>b</sup>.

**סַרְבֵּלָא, סַרְבֵּלָא, סַרְבֵּלָא** ch. same. Targ. Esth. VIII, 15.—B. Mets. 81<sup>b</sup> גיצא מיכסי ס' the little man was covered with a cloak. Ib. 60<sup>b</sup> למרמא דומי לס' to put fringes on a cloak (so as to make it appear more woolly); a. e.—*Pl.* סַרְבֵּלִי, סַרְבֵּלִי. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מַסְרְבֵּלִי. B. Mets. 116<sup>a</sup> bot. Ms. M. (ed. sing.), v. יָוֵדָא I. Sabb. 58<sup>a</sup> דרזמי ס' scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

**סַרְבֵּן** m. (v. next wds.) *stubbornness*. Pesik. R. s. 38 סַרְבֵּן הוא בְּסַרְבֵּן he remains stubborn (refuses to forgive me).

**סַרְבֵּן** m. (סַרְבַּ) 1) *one who waits to be coaxed, declining*. Ber. V, 3 וכל ידא ס' וכ' in such a case one must not decline (when asked to say prayers).—2) *persistent*. Sot. 13<sup>b</sup> ס' הרב... ורזלמיר כמה ס' how rigorous the teacher, and how persistent the scholar!—3) *rebellious, stubborn*.—*Pl.* סַרְבֵּנִים. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

**סַרְבֵּנָא, סַרְבֵּן** ch. same, *obstinate, rebellious*. Targ. O. Num. XVII, 25 (ed. Berl. סַרְבֵּן). Targ. Ez. II, 8; a. fr.—*Pl.* סַרְבֵּנִיא. Targ. Y. Num. I. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבֵּן; Y. סַרְבֵּן, סַרְבֵּן). Targ. Ez. II, 3 סַרְבֵּן ed. Lag. (ed. Wil. סַרְבֵּן, corr. acc.); a. e.—*Fem. pl.* סַרְבֵּנִין. v. סַרְבֵּנִיתָא.

**סַרְבֵּנִיתָא** f., v. סַרְבֵּן.

**סַרְבֵּנִיתָא** f. (preced. wds.) 1) *rebelliousness, obstinacy*. Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סַרְבֵּנִיתָא).—2) *assumption*, v. סַרְבֵּנִיתָא.

**סַרְבֵּנִיתָא** f. (preced.) *rebellious woman*. Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—*Pl.* סַרְבֵּנִין. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סַרְבֵּן, v. סַרְבֵּן).

**סַרְבֵּן** (transpos. of סַרְבֵּן, *Saf.* of ברק) *to blink, cast eyes about*. Targ. Is. III, 16 (h. text שָׁקַר).

**סַרְגַּ** (b. h. שַׁרְגַּ; *Saf.* of אַרְגַּ, *Pi.* סַרְגַּ [*to interlace, plait,*] 1) *to strap* (in zig-zag); *to girth*. Kel. XVI, 1 מַשְׁרָגַב 1) *to strap* (in zig-zag); *to girth*. Kel. XVI, 1 מַשְׁרָגַב from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 סַרְגַּב במשיותיה וכ' if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] שחורא מַסְרַג בו את המשה with which one girths the bedstead. M. Kat. I, 8 המסרת את המסרת you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5<sup>d</sup>, a. e. כל שמסרגין על וכ' a bedstead on which the girths are drawn on top is called *miftah*, when drawn beneath, *dargesh*; Ned. 56<sup>b</sup> (v. אַרְגַּתָּא; a. fr.—Trnsf. a) *to unite, combine*. Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כַּד סַרְגַּב in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 לַסְרַג (perh. to be read לַסְרַג).—b) *to make a partition by means of net-work*, like lattices &c. Tosef. Men. X, 23 ומסרגין שם כנגד וכ' and there they fence in an area of about three S'ab.—*Part. pass.* מַסְרַג. Ber. 57<sup>b</sup>, v. next w.—2) *to do a thing in a manner in which straps are drawn in bedsteads &c.*, i. e. *in zig-zag; to skip*. Tosef. Nidd. IX, 3 סַרְגַּב ליה וכ' if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64<sup>a</sup> סַרְגַּב if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48<sup>e</sup> bot. לי בַּסְרַגִּין provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—*Part. pass.* מַסְרַגִּין; f. מַסְרַגִּיתָא; *pl.* מַסְרַגִּין, מַסְרַגִּין. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) (not מסרגין) are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Snh. I, 19<sup>c</sup> bot. עליו מס' the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סַרְגַּב.—Trnsf. a) *to write in broken lines* (leaving a vacant space in the middle of the line); *to spread*. Treat. Soffrim I, 11 סַרְגַּב he spreads the writing so as to make a small column of it.—*Part. pass.* as ab. Ib. 10 סַרְגַּב רצוף שעשאו מס' או מס' וכ' if he wrote in broken lines what is to be written in continuous lines or vice versa; או מס' or if he did the spreading not in accordance with the rule.—b) *to trace cross-lines on stone, to carve designs*. Pesik. 'Āniya, p. 137<sup>a</sup> בו סַרְגַּב carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סַרְגַּב.—V. סַרְגַּב.

*Hithpa.* חִסְתָּהּ *to be provided with girths, be strapped.* Ned. 56<sup>b</sup> חִסְתָּהּ מִסְתָּהּ עַל גְּבַהּ if it be, that *mittah* is a couch, the straps of which are drawn over the frame &c.

**סָרַג**, *Pa.* סָרַג ch. same, *to strap, saddle, harness.*—Part. pass. מְסָרֵג Ber. 57<sup>b</sup> הָא דְמִסְרָג (Ar. רמסורג, h. form) in the one case the elephant was seen saddled. B. Bath. 73<sup>a</sup> הוּא מְסָרֵגָן לִיה וְכ' (Ms. R. a. Rashb. סָרִיגָן, Ms. O. שָׂרִיגָן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סָרִיג.]

**סָרַג** m. (preced. wds.) *weaver, net-plaiter.*—*Pl.* סָרִיגִין Kel. XXIV, 8 שֶׁל ס' מִסְתָּהּ the frame of the net-makers [oth. opin. *harness-makers*].

**סָרִיגוּל**, v. סָרִיגוּל.

**סָרִיגִין** m. (סרג, with format. ר) [*formed in zig-zag*,] *key-ward.* Y. Sabb. VIII, 11<sup>b</sup> hot., v. נָתַם.

**סָרְגֵל** (*Saf.* of רגל) [*to lead the writer,*] *to rule, draw lines.* Y. Meg. I, 71<sup>d</sup> top מְסָרְגֵלִין בִּקְנָה (for writing T'fillin) you must draw lines with a reed; Treat. Sofrim I, 1 שְׁמִסְרָגִין בִּקְנָה it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסָרְגֵלִת f. מְסָרְגֵלִת Ib. (quot. in Tosaf. to Gitt. 6<sup>b</sup> 'מִסְרָגִית a sheet (in a scroll) which is not ruled is unlawful.

**סָרְגֵל** ch. 1) same, esp. *to trace outlines on hides for cutting.* Y. Sabb. VI, 10<sup>c</sup> hot. מִזֵּה מִשְׁרָטֵינִי (לִין) מְסָרְגֵלִין לִין what is *m'sharf'ṭin*? They traced on them.—2) *to level with a strickle.* Part. pass. מְסָרְגֵל *level.* Targ. Y. Ex. XVI, 14 (h. text מחספס).

**סָרִיגוּל** m., v. סָרִיגוּל.

**סָרְגָלִית** f. (v. preced. wds.) [*runner, Lat. currus,*] *chariot.* Ex. R. s. 15; Tanh. Hayá 3 שְׁלִי חֲזָק מְסָרְגָלִית a human king makes his chariot strong &c.; ib. חֲזָקִי חֲזָקִי חֲזָקִי but the Lord makes clouds his chariot.—*Pl.* סָרְגָלִית Ex. R. l. c.

**סָרְגָתָא**, v. סָרְגָתָא.

**סָרְד** m. (v. next w.) *net-maker.* Yoma 85<sup>a</sup> הָא דְמִסְרָד (Ms. O. חֲסָרִי; ed. חֲסָרִי; Mekh. Ki Thissa, a. Yalk. Ex. 327 חֲסָרִי.—*Pl.* סָרְדִין. Tosef. Kidd. V, 14 (ed. Zuck. חֲסָרִי; Var. חֲסָרִי; חֲסָרִי; חֲסָרִי).

**סָרְדָא** m. (transpos. of סרד, v. סרד; emp. מְרִידוֹן, *arrangement*,] 1) *net-work, grate.* Targ. O. Ex. XXVII, 4 (ed. Amst. סָרְדָא; h. text מְכָרָא; ib. XXXVIII, 4 (ed. Amst. סָרְדָא; a. e.—2) *web with wide meshes, sail, hanging.*—*Pl.* סָרְדִין Ib. XXVII, 9 (h. text קִלְעִים). Ib. XXXV, 17 (ed. Amst. סָרְדִין); ib. XXXVIII, 9; 14 (ed. Amst. סָרְדִין); a. fr.—[Cmp. Syr. סרדא, P. Sm. 2533.]—[Targ. Y. II Gen. XXXVI, 39 סרדא רהוה ליה במטריה Ar., read: סָרְדָא; מְסָרְדָא, v. רהוה ליה וְכ'.

**סָרְדָא**, Gen. R. s. 49, v. חָלָה II.

**סָרְדִין** f. (preced. art.) 1) *hunter's net.* Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סָרְדִין, v.

מְרִידוֹן.—2) *sail* (emp. אֲסָרְרִיָא).—*Pl.* סָרְדִיןִיא Y. B. Mets. IV, end, 9<sup>d</sup> מִסְרָר סָרְדִיןִיָּהּ steeped his sails in water (to improve their appearance).

**סָרְדִיןִיָּהּ** m. (a corrupt. of σαρκωτός, v. אֲסָרְרִיָּהּ) *Roman or Greek officer, captain.* Tosef. Succ. IV, 28; Y. ib. V, end, 55<sup>d</sup>; Bab. ib. 56<sup>b</sup>. Sabb. 32<sup>a</sup> כְּמִי שְׁנִמְסָר לִס' as if given in charge of an officer (to be brought before court). Num. R. s. 15 לְמָחָר קוֹמִים וְלִמָּחָר the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סָרְדִיןִיָּהּ B. Kam. 38<sup>a</sup> שְׁנֵי מְלָכִים הִרְשִׁיעָה שְׁנֵי סָרְדִיןִיָּהּ (not סרדייטא; Ar. סָרְדִיןִיָּהּ; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סרדייטא (read: סָרְדִיןִיָּהּ); Sifré Deut. 344 סרדייטא (corr. acc.); (Y. B. Kam. IV, 4<sup>b</sup> אֲסָרְרִיָּהּ).—[Cant. R. to IV, 8 read: אֲרִיָּהּ or אֲרִיָּהּ, להביא אותה סרדייטא]

**סָרְדִיןִיָּהּ**, Ex. R. s. 42 לְשׁוֹן ס' read: סָרְדִיןִיָּהּ; v. מְסָרָה III.

**סָרָה** I, v. סרי.

**סָרָה** II (b. h.; סר) *deviation, sin, transgression.* Sifré Deut. 189 (ref. to Deut. XIX, 16) אֵין ס' אֵלָא עֲבִירָה *sarah* means transgression; Yalk. ib. 922; v. סרי.

**סָרָה**, v. סרי II.

**סָרְהָב** (*Saf.* of רהב; emp. סָרַב) [*to be imperious,*] *to order, urge, press.* B. Kam. 32<sup>b</sup> כְּשֶׁרָבּוּ מְסָרְהָב בִּי לְצֹאָה (Ms. M. מְסָרַב) when his master (the smith) had strictly ordered him to leave the smithy. Hull. 94<sup>a</sup> אֵל מְסָרְהָב אֵדָם סָרַב (not לחבירו), v. סָרַב.

**סָרְהָב** ch. same, 1) *to press, hurry; (neut. v.) to hasten, be quick.* Targ. Esth. VII, 7 (h. text עִירָה). Targ. II Chr. XXVI, 20 (h. text מִדָּר). Targ. Ps. VIII, 8; a. fr.—Ber. 47<sup>a</sup> הוּא קָא מְסָרְהָב ר' ר' he hastened his meal (in order to say grace with them). Sabb. 10<sup>b</sup> הוּא קָא מְסָרְהָב ר' ר' R. J. hurried (his teacher to adjourn). Hull. 7<sup>b</sup> מְסָרְהָבִיָּהּ I am in a hurry; a. e.—2) *to be rebellious.* Targ. Y. Deut. XXXI, 27.

**סָרְהָבִיָּהּ**, v. סָרְהָבִיָּהּ.

**סָרְהָבִיָּהּ** I m. (preced. wds.) *anxious, quick.*—*Pl.* סָרְהָבִיָּהּ Targ. Ps. CIV, 4.

**סָרְהָבִיָּהּ** II f. = next w. Targ. Ps. CXLVII, 15 (h. text מִדָּר).

**סָרְהָבִיָּהּ** f. (preced. wds.) *anxiety, hurry.* Targ. Ps. LV, 15 (h. text רִגָשׁ).—Esp. בִּס' (adv.) *quickly, soon* (= h. מִדָּרָה). Targ. Ps. XXXI, 3 (Ms. בסרְהָבִיָּהּ, v. preced.). Ib. XXXVII, 2; a. fr.

**סָרִיד** m. (v. סָרְדָא) [*arrangement,*] *stand with shelves, frame.* Kel. XV, 2 שֶׁל נְחֹמִיָּין (Ar. סריר) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II הָס' (Rabad (הסדור); Tosef. Kel. B. Mets. V, 4 חֲסָנִיר, v. סָנָאִר. Ib. 5, v. סריר II. Ib. X, 5 שֶׁל חֲרָטִין ed. Zuck. (oth. ed. סריר) the frame of the tailors. Y. Sabb. X, 12<sup>c</sup> top; a. fr.

סְרוּדוֹת, סְרוּדָה, v. סְרִידָה.  
 סְרוּחַ, v. סְרִידָה.  
 סְרוּחָא v. סְרִידָה.  
 סְרוּמְגִין, read: סְרוּמְגִין.  
 סְרוּיָא m. of *Sirva* (?). Sabb. 45<sup>b</sup> ס' ווא"ל (missing in Ms. M.) of Kīrva, and some say, of S.  
 סְרוּן m. (סְרוּן I) *perversion, wrong*. Targ. Lam. III, 59.  
 סְרוּנְגִיָא, v. next w.  
 סְרוּנְגִין, סְרוּנְגִיָא pr. n. pl. *S'runḡaya, S'runḡin* (Sergūnieh), near Tiberias (v. Hildesh. Beitr. p. 39, note 270). Y. Kil. IX, 32<sup>d</sup> top ד'ס... כְּנִישְׁתָא the old synagogue of S.; Y. Keth. XII, 35<sup>b</sup> bot. דִּיסְרוּמְגִין (corr. acc.); Koh. R. to V, 8 רְסְרוּנְגִיָא.—Denom. סְרוּנְגִיָא m. of *S'runḡin*. Gen. R. s. 1 ר' אבא ס' ר' אבא ס' Lam. R. to I, 16 ר' ביבא סְנוּרִיא (corr. acc.); Ib. to I, 13 ר' ביבא מְרִנְיָא (corr. acc.); Tanh. Matt. 6 סְנוּרִיא (Ms. סְרוּנְיָא; v. Tanh. ed. Bub. ib. 9 note 44); Num. R. s. 22 מְרוּמְנִיא (corr. acc.); (Yalk. Num. 786 אבא ר' only; Yalk. Sam. 85 אבין ר'; Yalk. Ps. 812 אבא ר'). Num. R. s. 14 סְרוּנְגִיָא (corr. acc.); Pesik. R. s. 3 סְרוּנְגִלָא (corr. acc.).  
 סְרוּנְפָא, v. סְרוּנְקָא (a. next w.).  
 סְרוּנְפִי f. (סְרוּ II, with נ inserted) [*interception, sticking, choking, suffocation*. Yoma 84<sup>a</sup> ר'ס ל'ס מְקִיּוּין ר'ס ל'ס you may let blood on the Sabbath in a case of asphyxia. Snh. 37<sup>b</sup>; Keth. 30<sup>b</sup>; Sot. 8<sup>b</sup>; Num. R. s. 14 מ'ס will die from suffocation.—Cmp. סְרִינְק].  
 סְרוּק m. *hatchelled wool* or *flax*, v. סְרָק.  
 סְרוּק m. (preced.) *hatcheller, dealer in hatchelled wool* or *flax*. Dem. I, 4 Ar. (ed. סְרוּק).—Pl. סְרוּקוֹת. Kel. XII, 2; Tosef. ib. B. Mets. II, 4 סְרוּקוֹת (corr. acc.). Tosef. Kidd. V, 14 סְרוּקוֹת ed. Zuek. (Var. סְרוּקוֹת; corr. acc.); Kidd. 82<sup>a</sup> סְרוּקִין Ar. (ed. סְרוּקִים, corr. acc.) the carders of women's garments.  
 סְרוּקִין, Y. Pes. II, 29<sup>b</sup> bot., read: סְרִינְקִין.  
 סְרוּקִיתָא, Ned. 50<sup>a</sup> ר'ס, missing in En Yaākob and unnoticed in comment., obviously a corrupt ditto-graphy of מְסְרוּיִיתָא.  
 סְרוּקָתָא, Tosef. Kidd. V, 14, v. סְרוּק.  
 סְרוּרִיא, Targ. Y. I Gen. XIX, 11 Ar. s. v. סְרַר; a corrupt. of מְסְרוּרִיָא.  
 סְרוּרִיָא f. (סְרוּ II) *stench, decay*. Targ. Am. IV, 10 סְרוּרִיָא constr. (ed. Wil. סְרוּרִיָא; ed. Lag. סְרוּרִיָא, cmp. סְרוּרִיָא). Targ. Y. Num. XI, 20 סְרוּרִיָא.  
 סְרַח I (*Saf.* of אֶרַח; cmp. סְרַג, סְרַח) *to entangle, intercept*. Y. Succ. V, 55<sup>c</sup> bot. סְרַח אֶרַח חֲנִיעִימָא because it (the sound of the organ) intercepts (confounds)

the melody of the song; (Arakh. 10<sup>b</sup> מעֲרַבֵּב)—E-p. (of a rough-edged surface) *to catch* (cmp. סְרַבֵּב); *to lacerate*. Kel. XXX, 4 סְרַחֵת אֶת הַיָּד it (the flask whose mouth is broken off) catches the hand (when you attempt to get the aromatic unguent out). Tosef. ib. B. Bath. VII, 10 סְרַחֵת the rough edges lacerate the lips (R. S. to Kel. XXX, 3 סְרַחֵת, read סְרַחֵת).  
*Hif.* סְרַחֵת same, *to lacerate*. Keth. 61<sup>b</sup> מְסַרֵּת אֶת הַפֶּה the flax (which the spinner moistens with saliva) makes the mouth sore; Y. ib. V, 30<sup>a</sup> bot. מְסַרֵּת, v. מְסַבֵּב.  
*Pi.* סְרַחֵת *to clutch, grasp*. Erub. 54<sup>a</sup> (ref. to Ps. LXVIII, 11) אם אֶדְמָה מְשִׁים... שְׁמִסְרַחֵת וְאִכְלָה וְכ' if one makes himself like a beast of prey which seizes (with its claws) and eats (differ. in comment.), his learning will stay with him, i. e. only he who is plain in his living will become a scholar; Yalk. Ps. 795.  
 סְרַח ch. same; *Af.* אֶסְרַח *to clutch*. Targ. Prov. XXVIII, 15 מְסַרֵּת Ms. (ed. מְסַרֵּת; h. text שָׁקַט).  
 סְרַח II (b. h.; *Saf.* of רִיחַ, cmp. רִיחַ, cmp. Arab. *saraḥa*) *to be or to make wide; to extend*.—*Part. pass.* סְרַחֵת; f. סְרַחֵתָא; a) סְרַחֵתָא; סְרַחֵתָא; סְרַחֵתָא; *pl.* סְרַחֵתָא; *pl.* סְרַחֵתָא; Yoma 83<sup>b</sup> וְאִזְנֵי ס' וְאִזְנֵי ס' and his (the mad dog's) ears flap.—b) (v. Am. VI, 4; 7) *stretched indolently* on the couch, *banqueting*. M. Kat. 28<sup>b</sup>; Keth. 69<sup>b</sup>; Yalk. Am. 545 ל'ס נִשְׁעָה שָׁר ל'ס v. ס' II. Num. R. s. 9, v. ס' I.—c) *emasculated, impotent*. Gen. R. s. 32 (ref. to Gen. VII, 16) וְכ' וּמְחֻסְרֵי וְכ' (ed. Leipz. סְרוּסִים, corr. acc.) to the exclusion of emasculated animals (impotent from old age; 'Rashi': animals having overhanging, double, limbs) and mutilated ones. Deut. R. s. 3 (expl. וְכ' עֵקֶר, ib. VII, 14) ס' וְאִילֵינוּרִיָא (some ed. סְרִיסִין) *impotent men or barren women*.  
 סְרַח ch. same, *to hang over*. Targ. O. Ex. XXVI, 12. Part. סְרַחֵת. Ib. 13.  
*Pa.* סְרַח *to cause to hang over*. Part. pass. מְסַרֵּת. B. Kam. 117<sup>a</sup> וְכ' וּמְסַרֵּת, v. מְסַרֵּת I.  
 סְרַח III (v. preced.; cmp. רִיחַ) *to evaporate, be decomposed; to decay; to smell badly*.—*Part. pass.* סְרַחֵת; f. סְרַחֵתָא; *pl.* סְרַחֵתָא; *pl.* סְרַחֵתָא; Ter. III, 1; a. fr.—*Transf. a*) (cmp. סְרַחֵת) *to sin, offend*. Snh. 71<sup>b</sup>; Keth. 45<sup>a</sup> בְּגֵרָה if she sinned (had intercourse) and afterwards became of age. Num. R. s. 13 וְאִם סְרוּחָתָא מְלָקָה וְכ' (not סְרוּחָתָא) is she (the ass whom he rides) is not mischievous, he does not strike her, but if she is, he strikes her; Yalk. Lev. 554; Yalk. Prov. 959. Ib. וְכ' וְכ' to chastise him with them in case he should offend. Yoma 75<sup>a</sup> ס' עָלַי he (my husband) acted offensively towards me; וְכ' וְכ' סְרוּחָתָא she acted offensively &c. Ib. 77<sup>a</sup> סְרוּחָתָא אִימִרָא thy people has degenerated. Midr. Till. to Ps. VI סְרוּחָתָא עָלַי מְדִינָתוֹ one of his provinces rebelled against him. Ex. R. s. 43 וְכ' סְרוּחָתָא thou hast done all that mischief, and thou criest? Ib. s. 42 ל'ס וְכ' ל'ס וְכ' you ought not to have sinned either on the second or the third day, but must you sin on the very first day?; a. fr.—b) *to become senseless* (cmp. מְסַבֵּב); *to be stupid*. Sot. IX, 15 (49<sup>b</sup>) וְכ' וְכ' וְכ' (or וְכ' *Nif.*) and the wisdom of the scholars shall become

vapid (v. Jer. XLIX, 7); Snh. 97<sup>a</sup>; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 'וב' דריצה ס' וכו' that senseless fool &c., v. דַּעַח. Num. R. s. 20; Tanh. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אֵ"פ' לשונו ס'... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

*Nif.* נִפְּחָה *to become vapid, be stupid.* Hag. 5<sup>b</sup> (ref. to Jer. l. c.) נִפְּחָה וכו' when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

*Hif.* הִפְּחָה 1) *to make offensive.* Sabb. 62<sup>b</sup> (ref. to סרררר, Am. VI, 4) 'וב' מִסְרִיחִין make their beds offensive with effusion &c.; Kidd. 71<sup>b</sup>. Tanh. Vaëra 14 הִפְּחָה מִצְרַיִם they made Egypt stink; a. e.—2) *to become vapid, putrid; to smell badly.* Cant. R. to II, 13 הִפְּחָה הַיַּיִן the wine will become vapid (Sot. l. c., a. e. בִּיחָן). Gen. R. s. 34 הָיָה מִסְרִיחַ it becomes putrid; ואֵינָה מִסְרָחָה without decaying. Tanh. l. c. וַיִּסְרִחוּ בְּמִצְרַיִם and spread stench in Egypt. Yalk. Ex. 391 מִסְרָחָה הַלְּבָנָה galbanum gives only an offensive smell; a. fr.

סָרַח ch. same, *to decay.* Part. pass. סָרִיחָה. Targ. Job XLI, 19 Ms. (ed. בִּלְגִּיטָה).—Esp. *to sin.* Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

*Af.* אִפְּחָה *to make offensive.* Targ. Y. Ex. V, 21 אִפְּחָהוּ (not אִפְּחָה).

סָרַח (b. h. שָׂרַח) pr. n. f. *Serah*, daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13<sup>a</sup>. Gen. R. s. 94 (some ed. שָׂרָה). Deut. R. s. 11 פָּגַעָה בּוֹ סָגוּלָה (read: סָרַח בַּח). Koh. R. to IX, 18; a. e.

סָרַחָה v. סִרְחָה a. סִרְחָה.

סָרַחוּן v. סִרְחוּן.

סָרַחָן m. (sinner III) *sinner*.—Pl. סָרַחָנִין. Tanh. Vayera 13.

סָרַחָן v. סִרְחָן.

סָרַחְנוּתָא, סָרַחְנוּתָא v. sub סִרְחָה.

סָרַט (b. h. שָׂרַט; contr. of סָרַט, *Saf.* of נָרַט) *to make an incision; to mark.* Tosef. Sabb. XI (XII), 6 הַסָּרַט he who draws one mark over two boards at the same time; (Sabb. 103<sup>b</sup> שְׂרִיטָה Gen. R. s. 33, end 'וב' let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. 'ש' לוֹ שְׂרִיטָה 16 (Tanh. Vaëra 16) he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) שְׂרִיטָה שֶׁכֵּן... לְהוֹדִיעַ שְׂרִיטָה six were left over, for that is a child's way to make a stroke (resembling 'ו' = six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. *to wound the body in mourning*, v. שָׂרַט.

*Pi.* סִרְטָה same. Sabb. XII, 4 הַמְּסָרֵט על בשרו he who makes a mark on his body by scratching, contrad. to שְׂרִיטָה they used to make a scratch between the calf's horns, that

the blood might run over its eyes; (Tosef. Sot. XIII, 10 שְׂרִיטָה, ed. Zuck. (שְׂרִיטָה). Ex. R. s. 24 ... שְׂרִיטָה אִתּוֹ if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 מְסָרֵטִין וּמְסָרֵטִין, strike out as a corrupt dittography of מְסָרֵטִין; v. ed. Zuck.]—V. שָׂרַט.

*Nif.* נִסְרָטָה, *Hithpa.* הִתְסָרַטָה *to be scratched, wounded.* Sabb. 53<sup>b</sup> כְּרִי שֶׁלֹא יִסְרָטוּ דְרִיחָן that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 but when he takes his hand out, it will be wounded.

מְסָרֵטָה, *Pa.* מְסָרֵטָה same. Targ. I Sam. XXI, 14 מְסָרֵטָה (Levita מְסָרֵטָה; Kimchi מְסָרֵטָה) making marks (scribbling; h. text יִרְחוּ).

סָרַט m. (preced.) 1) (= b. h. שָׂרַט) *incision*, v. שָׂרַט.—2) [*that which is marked out for cutting*,] *stripe, strip of a sheet.* Kil. IX, 9 (Ms. M. סָרַק); [Tosef. ib. V, 22 סָרַק ed. Zuck.; oth. ed. סָרַק].

סָרַטָה v. סִרְטָה.

סָרַטָאוֹת, סָרַטָאוֹת v. סִרְטָה.

סָרַטָבָא pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 מִדֶּם מִדֶּם הַמִּשְׁחָה לִסְ' וּמִסְ' וכו' from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סָרַטָבָא; corr. acc.).

סָרַטָוִט v. סִרְטָוִט.

סָרַטָוִן v. סִרְטָוִן.

סָרַטָוִן v. סִרְטָוִן.

סָרַטָיָא f. (= אִסְטָרָטָיָא I) *camp, station.* Sabb. 6<sup>a</sup> סָרַטָיָא a camp and a large highway. (Ib. 151<sup>a</sup> אִסְטָרָטָיָא). Erub. 22<sup>b</sup> אִסְטָרָטָיָא (Ms. M. אִסְטָרָטָיָא; ed. Sonc. Joshua) made for them roads with stations.—Pl. סָרַטָיָאוֹת. Tosef. Ab. Zar. II, 5 סָרַטָיָאוֹת הַעֲוִלָה לְסָרַטָיָאוֹת. (ed. Zuck. לְסָרַטָיָאוֹת; corr. acc.) he who visits gentile camps (for entertainments). Ib. 7 ... הַעֲוִלָה לְסָרַטָיָאוֹת ed. Zuck. (corr. לְסָרַטָיָאוֹת, and strike out וכו' oth. ed. אִסְטָרָטָיָאוֹת ... אִסְטָרָטָיָאוֹת, corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. הָשֵׁב (v. Ab. Zar. 18<sup>b</sup> מוֹתֵר מוֹתֵר); Y. ib. I, 40<sup>b</sup> הַעֲוִלָה לְסָרַטָיָאוֹת וצוּחָה (read: וצוּחָה).

סָרַטָיָא ch. same.—Pl. סָרַטָיָאוֹת. Targ. Y. Gen. XLII, 6.

סָרַטָן m. (סָרַט) [*scratcher, scraper*,] *crab; Cancer*, the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 אַחֲרֵי מָה בּוֹרָא ס' וְאַחֲרָיו מָה בּוֹרָא ס' after that, what wilt thou create? Cancer; ... מִפְּנֵי כִי because man (in childhood) grabs out of holes and cracks like a crab; Tanh. Ha'az. 1 אֶת הַחֲלָוִי הָרִשׁוֹן at first

man is weak like a crab. Pesik. R. s. 27-28 ... הזה (some ed. הַסֵּנִי) the crab lives only on what it finds in the water. Yalk. Ex. 418.

**סרמנא, סרמנא**, Y'lamd. to Num. XX, 8, quot. in Ar. —, prob. misread in place of סִרְמָנָא, סִרְמָנָא (= שִׁטְנָה) *enmity, quarrel*.

**סרי** I c. = עֶסְרִי *ten*, only in compounds. Ned. 50<sup>a</sup> twelve. Ber. 29<sup>a</sup> ס' סִרְמָנָא eighteen; a. fr.—V. הַסֵּנִי.

**סרה, סרי** (v. next w.) *to become offensive, vitiated; to decay*.

*Hif.* הִסְרָה *to cause to decay; to vitiate*. Macc. 5<sup>a</sup> (ref. to שְׁתַּסְרָה גופה של עדות דע עדות בי סרה until thou vitiatest the testimony itself (by proving an alibi of the witness himself).

**סרה, סרי** II (dialect. for סרה; emp. פחי = פחה) 1) (emp. סרה II) *to become lax, feeble*. Snh. 22<sup>a</sup> (vers. in Ar.) when one is weak and steals no longer &c.; v. גִּנְבָא —2) (emp. סרה III) *to decay, be spoiled; to smell offensively*. Targ. Ex. VII, 18; 21 (h. text באש וכו'); a. fr. —Targ. Cant. I, 12. Targ. Prov. XI, 22 טעמא (read: סְרִי) her sense is vapid (h. text טעם; Pesh. סְרִי) because their odor becomes offensive (when they wither). Ab. Zar. 38<sup>b</sup> מִסְרָה סרי ed. (Ms. M. סרי v. Rabb. D. S. a. l. note) it (the honey) would be spoiled (become running through an admixture). Bekh. 8<sup>b</sup> מִלְחָה when salt has lost its savor, wherewith can it be salted? Ned. 50<sup>b</sup> וס' she went and put the wine into gold and silver vessels, and it became stale; Taan. 7<sup>a</sup> (read: וְאִשְׁרֵי *Ithpe*; ed. only וְאִשְׁרֵי) it became sour and stale.

*Af.* אִסְרָה *to make offensive, unsavory; to corrupt*. Targ. Ps. XXIX, 6 מִסְרֵי פִירִי 'the mount which produces tasteless fruits' (h. text שְׁרִי); Targ. Y. I Dent. III, 9 (Y. II אִסְרָה read אִסְרָה; Targ. I Chr. V, 23 מִסְרֵי פִירִי (in one w.) ed. Rahmer (Var. מִשְׁרֵי פִירִי; ed. Lag. מִשְׁרֵי פִירִי, read: מִשְׁרֵי פִירִי that drops its fruit; h. text שְׁרִי). Targ. Cant. I, 12 אִסְרֵי עֲבֹדֵיהֶן they made their deeds unsavory. Targ. Koh. X, 1 מִסְרֵי חֲכִימָא makes the wise man vapid (stupid, v. סְרִי III).

*Ithpe.* אִסְרָה 1) *to be spoiled; to become mischievous*. B. Kam. 97<sup>a</sup> מִסְרֵי עֲבֹדֵיהֶן Ms. R. (ed. אִסְרָה; Rashi אִסְרָה) that his slave may not become mischievous (through idleness); B. Mets. 65<sup>a</sup> top נִסְרֵי —2) *to become a nuisance, a cause of corruption*. Sot. 5<sup>b</sup> מִסְרֵיהָ (Rashi מִסְרֵיהָ) that she may not become a cause of decay to his house; ib. מִסְרֵיהָ.

**סרי** m. (preced. wds.) *stench; offense, sin*. Cant. R. to I, 12 (expl. נִרְדִּי ib., v. נִרְדֵּי) נִרְדִּי my offense (the making of the golden calf) gave forth its odor. Yalk. Ex. 391 (ref. to Cant. I c.) נִרְדִּי נִרְדִּי סְרִי (not 'שנ') it ought to have read, 'my nard gave forth its stench'.

**סריא** m. ch. (preced.) *offensive, putrid*. Gitt. 56<sup>a</sup> אִסְרֵיהָ

get some putrid substance and have it placed by thy side (in the coffin). B. Bath. 19<sup>b</sup> בס' if the straw is decaying.—Transf. (of persons) *ill-reputed, rogue*. B. Mets. 93<sup>b</sup> bot. ס' contemptible thief that thou art. Y. Snh. VII, end, 25<sup>d</sup> לִסְרִיהָ קרא וכו' (ed. Krot. לסריה) he called some rogue, and he stole &c., v. בִּקְרִיתָא I.

**סריאתא**, v. סריאתא.

**סריג** m. (סריג; b. h. vine-branch) *grate, lattice*. —Pl. סריגין, סריגין, סריגין. Tosef. Ohol. IX, 4 סריגין חלונות window lattices; Ohol. VIII, 4 סריגין שְׂבֻחַ חלונות. Tosef. Erub. XI (VIII), 17 סריגין של חלונות (Var. סריגין, מריגין, corruptions). Ib. X (VII), 12.—V. סריגין.

**סריגא, סריג** m. ch. (preced.) 1) *hedged in, besieged, cut off*.—Pl. סריגין. Targ. Job XIV, 5 (h. text וְיִצְרֵם).—2) *net, checker-work*. Ib. XIX, 6 (h. text מְצוּר). Targ. I Kings VII, 17 (ed. Lag. סריג; h. text שְׂבֻכָה).—Pl. סריגין. Ib. B. t. (oth. ed. סריגין), v. סריגין.

**סריגה**, pl. סריגות, v. סריג.

**סריג** f. *checker-work*, v. סריג.

**סריגות** f. (preced. wds.) *in a broken line, in alternate order* (v. סריגין). Lam. R. to I, 14 (expl. וְיִצְרֵם, ib.) עשאן he put them (the conquerors) over me in broken lines (at intervals); he brought them over me in couples: Babylonia and Chaldaeae, Media and Persia; עשאן he put them over me in alternate order (as to severity): Babylonia was rigorous, Media mild &c.

**סריגתא, סריג** f. (v. סריגא) *net, net-work*. Targ. Job XVIII, 8 (h. text שְׂבֻכָה). Targ. I Kings VII, 18; 20; a. fr. —Pl. סריגין, סריגתא. Ib. 41, sq. Ib. 17; a. fr.

**סריד**, v. סריד.

**סרידח** f. (v. סריגתא) [*net-work*] *coarse web or matting, esp. stuffed matting used for stoppers of stoves, bag*. Kel. VIII, 3 (some ed. סרידח); ib. IX, 7. Ib. X, 7; a. e.—Pl. סרידח. Tanh. B'shall. 18 סרידח... וימלאו ס' תבן (some ed. get ten strong men and let them stuff bags with straw; ed. Bub. 17 סרידח; v. אָרִי I.

**סריה**, v. סריה.

**סריון** pr. n. *Siryon*, name of a mount. Targ. O. Dent. III, 9 (h. text שריין; v. סרי).

**סריה, סרי** f. (*סרי*) *offal, garbage, offensive matter; stench*. Y. Hag. II, 77<sup>c</sup> bot.; Gen. R. s. 1 ס' a place where garbage is deposited. Ib. s. 28 ס' they filled the whole city with stench. Ib. s. 63 ס' (סריה) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 ס' putrid fish. Ex. R. s. 42 (ref. to סרי, Ex. XXXII, 8, emp. סריה a. סריה I) סריה סריה (not סריה) they have become refuse, they have become thorns. Y. Kidd. III, end, 65<sup>a</sup> ס' אצל ס' mud is

carried to mud, and refuse to refuse (v. שְׂרִיקָא, a. correct quot. s. v.).—V. סִירָה I, 2.

**סְרִיקָתָא** ch. same, v. סְרִיקָתָא.

**סְרִיקָא**, v. סְרִיקָא.—[Y. Snh. VII, end, 25<sup>d</sup>, לְסִירָה, v. סְרִיקָא.]

**סִירָה**, v. סִירָה, סְרִיקָא, סְרִיקָא.

**סְרִיקָתָא**, v. סְרִיקָתָא.

**סְרִיקָתָא**, Gen. R. s. 63, v. סְרִיקָתָא.

**סָרָךְ**, v. סָרָךְ.

**סְרִיקָא** f. (סָרָךְ II) *climbing*. B. Kam. 22<sup>a</sup> (Ar. סְרִיקָא), v. סְרִיקָא I.

**סְרִיקָא**, v. סְרִיקָא.

**סְרִיקָא**, v. סְרִיקָא.

**סְרִיקָא** m.1) (b. h.; I. סְרִיקָא, emp. סְרִיקָא *impotent, castrate; eunuch*. Yeb. VIII, 4 סְרִיקָא אדם one emasculated by man, a castrate, opp. to סְרִיקָא, v. סְרִיקָא. Ib. 80<sup>a</sup> רָאִי... רָאִי... they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. לְמַפְרַע סְרִיקָא he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קָטָן. Ib. סְרִיקָא סְרִיקָא persons with the symptoms of impotency... are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—*Pl.* סְרִיקָא, סְרִיקָא. Snh. 93<sup>b</sup> סְרִיקָא ממש סְרִיקָא (in the real sense). Deut. R. s. 3, v. סְרִיקָא II; a. e.—[2] (homilet., v. סְרִיקָא II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. סְרִיקָא.]

**סְרִיקָא** I ch. same, *castrate*. Targ. Is. LVI, 3.—*Pl.* סְרִיקָא. Ib. 4.

**סְרִיקָא** II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6<sup>a</sup> bot.; Y. Bets. II, 61<sup>c</sup>. Y. Gitt. VI, 48<sup>a</sup> bot. סְרִיקָא לוי (corr. acc.).

**סְרִיקָא** m., pl. סְרִיקָא, סְרִיקָא (Saf. of סְרִיקָא, v. סְרִיקָא) *idlers, vagabonds*. Tanh. Ki Thetsé 1 וְכִי הָיָה... שֶׁהָיָה... for he (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70<sup>b</sup> סְרִיקָא חבורה שכולה סְרִיקָא a company all of which are vagabonds.—Makhsh. I, 6 מְפָנִי הָיָה Var. lect., v. סְרִיקָא.—[Kidd. 82<sup>a</sup> סְרִיקָא, v. סְרִיקָא.]—[V. סְרִיקָא.]

**סְרִיקָא** I c. ch. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text סְרִיקָא).—Targ. Ps. CVII, 9 (h. text שְׂוִקָה *longing*).—Yeb. 87<sup>a</sup> sq. סְרִיקָא an empty body, opp. מְלִיאָה pregnant.—*Pl.* סְרִיקָא, סְרִיקָא. Ab. Zar. 37<sup>b</sup> סְרִיקָא, v. סְרִיקָא. 2) *vain*.—*Pl.* as ab. Targ. Ps. CXIX, 113 סְרִיקָא סְרִיקָא (ed. Wil. סְרִיקָא; h. text סְרִיקָא).—3) *idler, reckless person, robber*.—*Pl.* as ab. Targ. Jud. IX, 4; XI, 3 (h. text סְרִיקָא).

Targ. Ps. XXV, 3 בְּוִזִין וְסִי (h. text סְרִיקָא); a. e.—[סְרִיקָא, part. pass. of סְרִיקָא q. v.]

**סְרִיקָא** II m. *hatcheller*, v. סְרִיקָא.

**סְרִיקָא**, v. סְרִיקָא.

**סְרִיקָתָא** f. (סָרָךְ II) *hatchelling, carding*. Sot. 46<sup>b</sup> סְרִיקָתָא פְּשָׁתָן hatchelling of flax.

**סְרִיקָתָא**, v. next art.

**סְרִיקָתָא**, v. סְרִיקָתָא.

**סְרִיקָתָא** I f. (סָרָךְ II) *comb*. Nidd. 20<sup>b</sup> (Ar. ed. pr. סְרִיקָתָא).

**סְרִיקָתָא** II f. (v. סְרִיקָא) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text סְרִיקָא). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיקָתָא ed. Lag. (ed. Wil. סְרִיקָא).

**סְרִיקָא** m. pl. (Syriaci, Συριακοί) 1) *Syrians*. Y. Erub. V, beg. 22<sup>b</sup> סְרִיקָא (סְרִיקָא) the monument of the Syrians (near Tiberias).—2) (emp. סְרִיקָא) *Syrian cakes*. Tosef. Pes. I (II), 31 אֵין יִיצְאִין בֶּסֶם you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; סְרִיקָא סְרִיקָא Syrian cakes shaped in figures; Y. ib. II, 29<sup>b</sup> bot. סְרִיקָא (corr. acc.); Bab. ib. 37<sup>a</sup>. Ib. סְרִיקָא בֵּיתָא the Syrian cakes in the house of Boëthos; a. e.

**סְרִיקָתָא**, constr. סְרִיקָתָא, v. סְרִיקָתָא.

**סְרִיקָא** I, סְרִיקָא (Saf. of סְרִיקָא, emp. סְרִיקָא) *to interweave, twist; transf. (corresp. to h. סְרִיקָא) to confound; to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סְרִיקָא II, q. v.).—Pes. 51<sup>a</sup>, v. next w.—*Part. pass.* סְרִיקָא, f. סְרִיקָא; pl. סְרִיקָא, *intricate, perverted*. Targ. Koh. X, 3. Ib. I, 15.

*Pa.* סְרִיקָא 1) *to subvert, wrong*. Targ. Lam. III, 36 לְסְרִיקָא (ed. Vien. לְסְרִיקָא; ed. Lag. לְסְרִיקָא; h. text לְסְרִיקָא).—2) *to confound*, v. next w.

**סְרִיקָא** II (preced.; emp. סְרִיקָא I) 1) *to clutch, hold fast, hang to*. B. Bath. 86<sup>b</sup> שְׂאֵנִי בַּהֲמָה דְסְרִיקָא (Ms. R. דְסְרִיקָא *Pa.*, v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Hull. 51<sup>a</sup> אִיזָא לֵה מִירִי לְמִסְרָךְ the animal has something to clutch (when falling, so as to break the shock); וְהָאִי לֵה מִירִי לְמִסְרָךְ while this (kid) had nothing to cling to. Ib. top לֵה מִירִי לְמִסְרָךְ there is no object for the blood to hang to (around which to coagulate); מִסְרָךְ since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—*Part. pass.* סְרִיקָא; f. סְרִיקָא, *insane*. Gitt. 68<sup>b</sup> סְרִיקָא לֵה מִירִי לְמִסְרָךְ an insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Hull. 46<sup>b</sup> רֵסֶס לְהִדְרִי two lobes of the lungs which adhere to each other (by a membrane). Ned. 50<sup>b</sup> וְאִם אִיזָא כִּיבָא סְרִיקָא if there be a sore



in the bowels, it will cling to it (וְרִמָּה בִּטְנָא); a. e.—2) to *confound*, v. *infra*.

*Pa.* סָרִיךְ same, 1) to *clutch*; (cmp. טָפַס to *climb*. Bets. 11<sup>a</sup> סָרִיךְ וסָלְקוּ סָרִיךְ סָרִיךְ they *clutched* and *climbed* up. B. Kam. 20<sup>a</sup> סָלְקוּ סָרִיךְ he *climbed*, came up and ate &c. Ib. סָלְקוּ סָרִיךְ (not לִסְרִיכָה) (Ms. F. לְמִסְרִיךְ, v. Rabb. D. S. a. l. note 30) to *climb* up; a. e.—2) to *cling* to, *adhere*. Hull. 111<sup>a</sup> מִסְרִיךְ חֵלֵב (not סְרִיכָה) milk *adheres* (and penetrates), opp. מִשְׁרִיץ שֶׁרִיץ *glides* off. Ab. Zar. 22<sup>b</sup> אֲבָתָרָה מִסְרִיךְ (Ms. מִסְרִיכָה סְרִיכָה) he *clings* to her (runs after her).—3) to *confound*. Pes. 51<sup>a</sup> מִשְׁרִיבֵי מִילְתָּא מִלְתָּא (Ms. מִסְרִיבֵי; and Serr. v. Rabb. D. S. a. l. note 30) because they *confound* one thing with another (if you permit them one thing, they will allow themselves another); הִזְקִי אִינוּרֵי נְמִי סָרְכֵי מִילְתָּא (Ms. M. סְרִיכֵי, Ms. O. מִסְרִיבֵי מִילְתָּא) those people (ignorant Jews) will likewise *confound* &c.; a. e.

*Ithpe.* אִתְּפֵיךָ *to cling to.* Ab. Zar. l. c. בְּרֹחַן דְּמִתְפֵּיךָ  
 Rashi (ed. דְּמִיגְרִי, v. גְּרִי.

סָרַף m. (preced.) *clinging to, following the example of; habit*. Nidd. 67<sup>b</sup> מִשּׁוֹם ס' בָּרַח because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 106<sup>a</sup> נִטְיֵלָה מִשּׁוֹם ס' תְּרומה... the washing of hands before a meal on secular food was introduced for the sake of uniformity with T'rumah (to make it a habit). Y. Yoma III, 40<sup>b</sup> bot., sq. מִשּׁוֹם ס' נִטְיֵלָה an immersion required merely for the sake of uniformity; Bab. ib. 30<sup>a</sup> מִשּׁוֹם ס' נִטְיֵלָה. Y. Bicc. III, 64<sup>d</sup> bot.; Y. Hag. II, 78<sup>b</sup> נִטְיֵלָה מִשּׁוֹם ס' washing of hands (before meals) for the sake of uniformity (v. supra).

**סִירָא**, **סִירָה** ch. same, 1) *adhesion, cohesion*. Bets.  
40<sup>a</sup> מְשֹׁם סִי דַמְשָׁא on account of the adhesion of the skin  
(because the hide is hard to flay unless the animal is  
watered before slaughtering).—[In ritual: סִי *an adhesion*  
of lobes of the lungs to each other or to the chest].—  
2) *climbing*, v. סִירָא. —3) *habit*. Ab. Zar. 30<sup>a</sup> גּוֹבְרָא  
סִי she is supposed to have adopted her husband's  
habits. Snh. 51<sup>b</sup> בֵּעֲלָמָא (v. Rabb. D. S. a. l.) he  
merely used the customary phraseology. Ber. 16<sup>a</sup> כֻּקְרִיהָ  
נֶקֶט, v. הִוְקֵשָׁא.—\*4) (emp. b. h. שִׁירָה) *branch, scion* of  
a figtree. Cant. R. to I, 1 (prov.) רִאקִים חַיִּיתָא a scion  
which confirms (the reputation of) the fig tree, i.e. a good  
son of a good father; (Yalk. Sam. 134 בְּרָכָא חַיִּיתָא (some  
ed. ברָכָא), prob. to be read: ברַכָּא וּמְקִים חַיִּיתָא  
(Yalk. Gen. 116, v. שִׁירָא).

**סָרְבָּא** m. (סרד, *Saf.* of ערד, ארד; cmp. אָרְבָּן I, a. אֶרְבָּא) *manager, commander*. Targ. Prov. VI, 7 (h. text אֶרְבָּא).—*Pl.* סָרְבִּין, סָרְבִּיא, סָרְבִּי. Targ. Dent. I, 15. Ib. XX, 5; a. fr.

טַרְבִּינָה v. סַרְכֹּנָה

**סַרְכִּין** m. (v. סַרְכִּינָא) *leader, officer* (corresp. to h. נָגִיד). Targ. Y. Gen. XII, 41. Targ. I Chr. XI, 2 (two versions, with אַרְכִּין a. ס, combined); a. fr.—Targ. Y. Ex. XXIV, 1 מִיכָאֵל סַרְכִּין חֲכָמָא Michael, the prince (angel) of wisdom.

תַּמִּיסִין, v. סַרְמִיסִין, סַרְמִיטִין

ch. סה"ק v. ,סרנייא, סרני, סרנא

**סְרִנוּקָא** m. (v. next w.) *choking, suffocation*. Targ. Ps. LXVIII, 21 (Ms. סְרִינְקָא; v. Ber. 8<sup>a</sup>). Targ. Job VII, 15 סְרִינְקָא Ms. (Ar. סְרִנְקָא; ed. שִׁרְיָא סְרִנוּקָא).

סָרַיִק, סָרַיִק (= סָיִיק, v. סָנַק) *to close, stop*. Targ  
Ps. LXIII, 12 (h. text וַסָּרִי).

סַרְנוּקָא f., v. סַרְנִיקָא.

**סָרַס** I, *Pi*, סָרַס (comp. הָרַס, *to destroy, uproot; to mutilate*, esp. *to make impotent*. Tosef. B. Bath. IV, 7 (לירש) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. **סָרַסְתָּן** *Sot.* 36<sup>a</sup> *it* (the wasp **צַרְדָּה**) mutilated them at their lower extremities. *Cant. R.* to I, 1 **סָרַסְתָּן** made him impotent. *Kidd.* 25<sup>a</sup> **עָבַד שְׂרָסְתָּן** a slave whom his master mutilated by injury to his testicles. *Sabb.* 110<sup>b</sup> **שְׂרָסְתָּם** *הרוצה* if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). *Ib.* 111<sup>a</sup> **בְּמִסְתָּם אַחֵר מִסְרָם** if one adds to the mutilation caused by another person; *a. fr.*—*B. Bath.* V, 3 **וּמִסְרָם** the buyer takes three broods, after which the owner may make the bees impotent of propagation; *ib.* 80<sup>a</sup> **בְּבִהּ בְּסָרְסָן** *וכ'* by what means does one make them impotent?... By feeding them with mustard. *Ib.* **לֹא הָרִיד מִסְרָן** *וכ'* mustard does not make them impotent &c.—*Transf. to disarrange, upset; to transpose.* *Ib.* (another interpret. of *ומִסְרָם*, *Mish. I. c.*) **בְּסִידוֹם** *ו'* נוטל. *Ib.* 119<sup>b</sup> (ref. to *Num. XXVII, 2*) **סָרַסְתָּן** *המקרא וירשאו* the persons are mentioned in that verse, and interpret it. *Lev. R. s. 27*, beg. (ref. to *Ps. XXXVI, 7*) **הַמִּקְרָא** *סָרַס* transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. *Ex. R. s. 5* (ref. to *Ex. V, 2*) **מִי יָדַע** *סָרַס* transpose *מי ידע* and read *yam*, the sea made thee know the Lord; *a. fr.*—[*Lev. R. s. 12* **מִסְרָתוֹ**, read: *מִסְתָּרוֹ*, *v. סָרַס*.]—*Part. pass.* **מִסְרָס** *upside down, transposed &c.* *Nidd. III, 5* **מִסְרָס** if the embryo came out with its feet foremost. *Num. R. s. 11* (ref. to *Ex. XX, 24*) **מִי יָבִיא** *זו* this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. *Mekh. B'shall, Vayass'a, s. 4*. *Gen. R. s. 70* (ref. to *Gen. XXVIII, 22*) **מִסְרָסָהּ** *היא ופרשה* the accounts of the section are not in chronological order, opp. *על חסר* *וכ'* *a. e.*

*Hithpa.* הִתְפָּחַס, *Nithpa.* נִתְפָּחַס 1) *to be emasculated.* Sabb. 110<sup>b</sup> וְיִהְיֶה מִתְפָּחֵס וְיִיָּדָע, v. supra. Gen. R. s. 86; a. e. 2) (comp. יָצָר) *to be uprooted, removed.* Snh. 93<sup>b</sup> הַתְּפָחֵסָה יִיָּדָע וְיִיָּדָע idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] שְׁלֹא שָׁמַר מִמְּקוֹמָהּ הַתְּפָּחֵסָה שָׁבַח בְּרֵאשִׁיתָהּ *to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c.* וְשָׁמַר וְשָׁמַר שְׁלֹשׁ שָׁמַר *that the three festivals*



סָרַק ch., *Pa.* סָרִיק same. B. Kam. 93<sup>b</sup> רָסְרִיקָה סְרוּקִי he carded the wool with a comb, opp. נַפְצִירָה נַפְצִיר hatchelled it by beating. Lev. R. s. 5, end שְׁעִירָה he combs his hair. M. Kat. 10<sup>b</sup> סוּסִיא לְסְרוּקִי to curry a horse. Lam. R. to II, 2; Gitt. 57<sup>b</sup>, a. e. 'מִסְרִיקָנָא I shall flay your flesh with iron combs; Lam. R. introd. (R. Josh. 2) סְרִיקָנָא; a. e.

סָרַק III, *Pi.* סִירַק (*Saf.* of יִרַק; cmp. מִרַק) *to stain wood; to paint.* Kel. XV, 2 סִירָקָן; XXII, 9 סִירָקָן, v. פֶּרֶם. —[Cant. R. to I, 1; Yalk. Prov. 960, v. סָרַק.]

סָרַק m. (preced.) *paint.* Snh. 14<sup>a</sup>; Keth. 17<sup>a</sup> Ar. (ed. שָׁרַק, v. בִּזְחָל. M. Kat. 9<sup>b</sup> מַעֲבִירָה ס' עַל פָּנֶיהָ ed. (Ms. M. a. Ar. (מעֲבִירָה ש') she may pass paint over her face (during the festive week). [Ib. מַטָּה, read with Ms. M. a. Rashi: סָרַקָן.] Sabb. 95<sup>a</sup> אִשָּׁה לֹא תַעֲבִיר ס' וְכ' (Ms. O. a. Ar. (ש') a woman must not pass paint over her face (on the Sabbath), because this comes under the category of coloring; Tosef. ib. IX (X), 13 שֵׁשׁ בִּי ש' a woman must not rub her face with a cloth on which there is paint.

\*סָרַק m. (preced. wds.) [*that which is marked out with paint for cutting,*] a strip of a sheet. Kil. IX, 9 Ms. M.; Tosef. ib. V, 22 (ed. Zuck. סָרַק); v. סָרַט 2.

הַרְקָלִיאֻפּוּלִים, v. ס' אַנִּי, סָרַק.

סָרַק m. (סָרַק I) *barrenness, desert.* — *a tree which bears no fruit; shade-tree, wild-tree.* Kil. VI, 5 (ref. to ib. 3) אִיזוֹהוּ אֵילָן ס' כָּל שֹׂאֲנֵיו וְכ' what tree is meant by *illan s'raḥ*? Any tree which bears no fruit; (oth. opin.) all trees are *s'raḥ*, except olive and fig trees; (oth. opin.) whatever trees you do not plant in orchards, are called *illan s'raḥ*. B. Kam. 91<sup>b</sup> (ref. to Deut. XX, 20) ס' כִּי לֹא עֵץ...זֶה א' ס' דוֹרֵץ מִן הַזֵּיתָה וְכ' 'that it is not a fruit tree', that means a tree which bears no edible fruit; (sub. אֵילָן) to prefer (for cutting down) the barren tree to one that has edible fruit; Sifrē Deut. 204. Gen. R. s. 16 וְכ' אֲמַרְיִם לֹאֵילָנִי ס' וְכ' אֲבָל אֵילָנִי ס' וְכ' but the shade-trees are loud, because they are not burdened with fruit; a. fr.

סָרַקָא m. (סָרַק II) *hatcheller, carder.* — *Pl.* סָרִיקָן. Targ. Is. XIX, 9 כִּיחַנָא דִס' ed. Lag. (ed. סָרִיקָן) flax of the hatchellers (h. text שְׁרִיקוֹתָה). —[Lam. R. to I, 15 סִרְקָא, v. סָרַקָא II.]

סָרַקָא, v. סָרַקָא, סָרַקָא.

סִירָקָן, v. סָרַקָן.

סָרַקִי m. (v. סָרַק) [*desert-dweller,*] pr. n. *Sarkí* (Saracenus), a nomadic trading tribe (v. Sm. Dict. Rom. a. Greek Geogr. s. v. Saraceni). Gen. R. s. 48 אַחַר גִּרְמָה Ar. (ed. סָרַקִי, corr. acc.) one of the angels appeared to him as a Sarkí, one as a Nabataean &c.; Yalk. ib. 82 סִירָקִי. — *Pl.* סָרַקִיָן, סָרַקִיָן. Y'lamd. to Num. XXIV, 6; Yalk. Num. 771 (ref. to אֲחֵלִים, Num. I. c.) בָּקָשׁ לַעֲשׂוֹתָן

he (Balaam) wanted to make them like the tents of the Saracens which are removed from place to place. Y. Yoma VI, 43<sup>c</sup> bot. הֵם אֵיכָלִין אוֹתוֹ the desert dwellers ate it (the scape-goat that escaped death).

סִיר', סָרַקָא, סָרַקָא, סָרַקִי ch. same. Y. Bets. V, end, 63<sup>b</sup>, v. יָקָר. Y. Dem. I, 22<sup>a</sup> top מִרְגְּלֵי מִן סָרַקָא (prob. to be read סָרַקָא) one of the jewels belonging to a chief of the Saracens. Y. B. Mets. II, 8<sup>c</sup> top מַחֲדוֹ סִיר'...זָבִינָן לֵיהּ they bought for him (R. Simon ben Shetah) the ass of a Saracen; (Deut. R. s. 3, in Hebr. dict.: יִשְׁמַעְאֵלִי); a. fr. — *Pl.* סָרַקָא, סָרַקָא, סָרַקִי. Targ. Y. I Gen. XXXVII, 25 (ed. Amst. עֲרִבִין; Y. II סָרַקִיָן). Ib. XXXIX, 1 Ar. (ed. עֲרִבִאי).

סִירִיקָן, v. Men. 39<sup>b</sup>.

סָרַקָן (or סָרַקִין) m. pl. (v. סָרִיק ch.) *unlawfully acquired.* Y. Taan. I, 64<sup>b</sup> bot. I heard that they (the coins deposited with you by my father) were ill-gotten.

סָרַר (b. h.) [*to be strong,*] *to lord it, rebel* (cmp. מָרָה). —Part. סָרָר, esp. סָרָרָה (בֶּן) a rebellious son; v. מָרָה. Snh. VIII, 1; a. fr.

סָרַרָה, Y. Ber. IV, 8<sup>a</sup> סָרַרָה לֵס' read: לְסָרַרָה. —Y. Sabb. XII, 13<sup>d</sup> top סָרָרָה, v. סָרָרָה, read: אִמְר'...בֵּס'.

סָרַרָה f. (v. סָרָר) = *שָׂרָרָה, office, command.* — *Pl.* סָרָרָה. Tanh. Kor. 9 הֵם אֲבָדוּ וְלֹא סָרָרָתָן וְכ' (or סָרָרָתָן) they perished, but not so their offices, but others in their stead were appointed; Num. R. s. 18 פְּחוּרָתָן (corr. acc., or פְּקֻדָּתָן). —V. שָׂרָרָה.

אֲנִי עֲבִידָנָא ס' דִּמְתָּא Kidd. 76<sup>b</sup> same. ch. 1) I want to be the officer of the town. — 2) *lordliness, presumption.* Pes. 104<sup>b</sup> דִּמְר וְסָרָרָתָה דִּמְר (Ms. O. סָרָרָתָה; Ms. O. 2 סָרָרָתָה) your pride and your presumption.

סָרָהָא = סָרָהָא, q. v.

סָרָרָה m. (b. h.) *winter.* Pesik. Hahod., p. 50<sup>a</sup>; Pesik. R. s. 15; Cant. R. to II, 11 הוּא דִּגְשָׁם וְלֹא הוּא וְכ' are not rain and winter the same?; Yalk. ib. 986 הֵם הוּא הַחֵטָא הַזֶּה הוּא הַחֵטָא הַזֶּה וְכ' the winter lasts six months, but the real trouble about them is the rainy season; a. e.

סִי', סְתוּוֹא, סְתוּא ch. same. Targ. Gen. VIII, 22 (h. text חֵרָה). Targ. Is. XVIII, 6 יַעֲבִדוּן ס' (h. text חֵרָה); a. e. — B. Bath. 3<sup>b</sup> וְכ' וְכ' וְכ' they tore down and built the summer house (of worship) in winter, and the winter house in summer. Men. 41<sup>a</sup>, v. סָרִינָא; a. fr. — Y. Taan. II, 65<sup>b</sup> top out of the summer's dust the winter's mud is made, i. e. your doing during the year is passed in review at its end.

סִיָּה, סִיָּה, סִיָּה, סִיָּה, *f., pl.* סִיָּה, סִיָּה, סִיָּה, *pl.* סִיָּה, *winter-fruits, late fruits* (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 vinegar made of late grapes; a. fr. — V. סִיָּה.

**סָתוּם** (or **סָתוּם**) m. (**סָתָם**) *closing up, pasting over*. Ab. Zar. 69<sup>b</sup> סָתוּמוֹ נִיכֵר סָתוּמוֹ (or סָתוּמוֹ; Ms. M. שָׁחֲמוֹ) its paste will tell (that the cask has been tampered with); v. שָׁתָם.

**סָתוּמָה** v. סָתַם. a. סָתַמָּה. v. סָתַמָּה.

**סָתוּמָאָה** v. סָתַמָּה.

**סָתוּנָה** v. סָתַן.

**סָתוֹר** (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34<sup>b</sup>; Gen. R. s. 71; a. e.; v. סָתוֹרִים. —[Tosef. Men. IX, 14 סָתוֹרִה II.].

**סָתוֹרָא** m. (**סָתַר** II) *destroyer*. —Pl. סָתוֹרִי. Yoma 10<sup>a</sup>, v. בְּנִיָּא.

**סָתוֹרִין** m. pl. (preced.) *confusion, mischief*. Gen. R. s. 71 (play on סָתוֹר q. v.) 'בֵּן סָ' (not בֵּין סָ) a doer of mischief; (Yalk. ib. 126 מִסָּתוֹרִין v. מִסָּתוֹרִין).

**סָתוֹת** v. סָתַת.

**סָתִי** Lam. R. to I, 15 some ed., v. סָתָא II.

**סָתִידָאָה** f. pl. (*Hithpa.* noun of סָתַר, as שָׁתִידָאָה for שָׁתִידָאָה; cmp. אֶסְתִידָאָה, אֶסְתִידָאָה *riggings, sail-yards*. Ab. d'R. N. ch. XXXI וְכֵן בָּאֵדָם סָ' בָּאֵדָם סָ' there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

**סָתִי** v. סָתַי.

**סָתִיָּא** v. סָתַיָּא.

**סָתִיָּמָה** f. (**סָתָם**) *closing, closure, cover*. Snh. 47<sup>b</sup>, a. e. גִּילְלָה v. סָתִיָּמָה Kel. VIII, 8 מִן הָסִי וּלְפָנֵיהֶם (ed. Dehr. for where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סָתִיָּא.

**סָתִיָּמָה** f. (preced.) *that which is closed up, secret*. —Pl. סָתִיָּמָה. Targ. II Esth. IX, 14 (ed. Lag. סָתִיָּמָה).

**סָתִיָּמָה** m. (v. **סָתָם**) *an unnamed authority*. Bekh. 30<sup>a</sup>; Meg. 2<sup>a</sup> סָ' רַבִּי ר' עֲזַרְיָה those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26<sup>a</sup> סָתִיָּמָה Keth. 101<sup>b</sup>; a. fr.

**סָתִיָּרָה** I f. (**סָתַר** I) *hiding, retirement*, esp. (with ref. to Num. V, 13) *a married woman's retirement with a man under suspicious circumstances*. Sot. 2<sup>a</sup> סָתִיָּרָה וְכֵן הָיָה הָרָגָה the husband's jealousy (warning) and the wife's retirement. Ib.<sup>b</sup> a. fr.

**סָתִיָּרָה** II f. (**סָתַר** II) *tearing down, destruction*. Meg. 31<sup>b</sup> סָתִיָּרָה וְכֵן הָיָה הָרָגָה the tearing down of the old is building, the building of the young is tearing down; Ned. 40<sup>a</sup>; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מִכֹּחַ סָתִיָּרָה (Var. סָתִיָּרָה or סָתִיָּרָה) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra

Vayikra, N'dab., Par. 4, ch. VI; Men. 22<sup>a</sup> שָׁלֹא נִשְׁרַמַּשׁ עֲצִים.. שָׁלֹא נִשְׁרַמַּשׁ עֲצִים (ברוך הַרְיוֹשׁ). —Transf. *discontinuance, cancelling*. Y. Naz. II, end, 52<sup>b</sup> מִמַּשׁ כִּסְיָא סָתִיָּרָה חֵזֶר כִּסְיָא מִמַּשׁ the interruption of a Nazarite's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55<sup>b</sup> תּוֹפֵי שְׁלֹשׁ לֵשׁ for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתַר II.

**סָתִיָּרָה** f., pl. סָתִיָּרָה v. סָתַר.

**סָתִיָּה** v. סָתַת.

**סָתָם** (b. h.; = סָתָהם, *Saf.* of סָתָהם) 1) *to stop up, close, shut*. Ab. Zar. V, 3 כְּדִי שִׁישְׁחוּם וְיִסְתָּחוּם וְיִגְזֹב (ברוך הַרְיוֹשׁ). B. Mets. VII, 5 וְיִהְיֶה סָתָם אֶת הַפֶּתַח וְכִי (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Hull. 43<sup>a</sup>, a. e. סָתָם וְכֵן הָיָה הָרָגָה if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49<sup>b</sup> סָתָם כֹּחַם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56<sup>a</sup>) מִי גִירָה וְכִי he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr. —Part. pass. סָתָם; f. סָתָמָה; pl. סָתָמִים. Yeb. 71<sup>b</sup>; Nidd. 30<sup>b</sup>; Lev. R. s. 14 וְכֵן הָיָה הָרָגָה וְכֵן הָיָה הָרָגָה the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 סָתָם... בֵּית אֶת הַפֶּתַח a room filled with fruit which was closed up (with bricks). Y. ib. 62<sup>c</sup> bot. סָתָם לְפָסִים pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94<sup>a</sup> (ref. to סָתָם וְכֵן הָיָה הָרָגָה) why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3<sup>a</sup> וְכֵן הָיָה הָרָגָה open in the middle of words and closed at the end (v. מִנְצֵף"ךְ); a. fr. —Esp. *a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line*, opp. to פָּתוּחָה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sofrim I, 14 וְכֵן הָיָה הָרָגָה what is a closed paragraph? When space is left &c.; and how much space must be left ..., in order that the paragraph may be called closed?; a. fr. —2) *to conceal*. Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, וְכֵן הָיָה הָרָגָה because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 שְׁנִסְתָּחוּ מִמֶּנִּי, v. infra); a. e. —Part. pass. as ab. *concealed, not explicitly stated*, opp. מְפֹרֶשׁ. Zeb. 53<sup>a</sup> מִן סָתָם let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Aḥaré, beg. וְכֵן הָיָה הָרָגָה let the explicit statement throw light on the implicit. Meg. 15<sup>a</sup> אֲבוּרָה... כִּי אֶת הַפֶּתַח (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr. —Y. Bets. I: c. (in Chald. dict.) סָתָם the anonymous opinion, v. סָתָם.

*Nif.* סָתָם, *Hithpa.* סָתָם, *Nithpa.* סָתָם *to be closed; to be concealed; to be silenced*. Gen. R. l. c. וְכֵן הָיָה הָרָגָה

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. **בִּקְרָתוֹ מִמֶּנּוּ**, v. supra. Cant. R. to I, 4 **וַיִּסְתַּחֲמֵן אֹמֶר**... he said a word (of charm) over them, and they became silent (dumb). Shn. 31<sup>b</sup> **שֶׁרִשְׁרָרָם מִמֶּנּוּ שֶׁרִשְׁרָרָם מִמֶּנּוּ** (Alf. **שֶׁרִשְׁרָרָם**; Asheri **שֶׁרִשְׁרָרָם**) he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76<sup>a</sup>; Tosf. ib. X, 4, a. e. **כִּשְׁרֵי** if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 **בִּקְרָתוֹ נִקְבֵּין** if the holes have been stopped up. Shn. 94<sup>a</sup> **לִפְנֵי** therefore the Mem was closed (the final **מ** was written). Sot. 13<sup>b</sup> **נִסְתַּחֲמֵן מִמֶּנּוּ שֶׁרִשְׁרָרָם** the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

*Pi. סִתְּמוּ to close.* Y. Snh. X, 28<sup>c</sup> bot. חִי...מִסְתְּמוּ the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162<sup>b</sup> סִתְּמוּ).

**סָתַם** ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) **סָתַם נִפְשֵׁיהּ** (the gate) closed itself; a. fr.—Part. pass. **סָתִים**; f. **סָתִימָא**; *pl.* **סָתִימִין**, **סָתִימָא**, **סָתִימִין**. Targ. Ez. XLII, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49<sup>b</sup> **סָתִים חָזַר** one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. **וּלְרִידֵין מִסָּתִים נָמַר לֹא** **אֵינָהּ** they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. *to conceal an authority; to state a law without naming the author.* Bets. 2<sup>a</sup> (ref. to Sabb. XXIV, 4) **רַבִּי לֵן תַּנָּה בְּרַשִׁי** where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib.<sup>b</sup> (ref. to Bets. IV, 3) **רַבִּי לֵן תַּנָּה** where the editor gives R. Judah's opinion anonymously; a. fr.

*Pa.* פָּסַח same. Gitt. 68<sup>a</sup> וְכִי וּפְסַחֵהוּ בַגְּבֵרִי and stopped the waters up with wool.—Part. pass. מְפַסְחֵהוּ; f. מְפַסְחָהּ; *pl.* מְפַסְחֵי. Meg. 3<sup>a</sup> in the Prophets ... אֵיכָּא מִילֵּי אִיבָא (Ms. O. וְסִרְיָהּ) some things are clearly stated, others obscurely.

*Ithpa.* אִתְּחָתָה; *Ithpe.* אִתְּחָתָה *to be closed, stopped up, sealed.* Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אִתְּחָתָה, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִתְּחָתָה (v. אִתְּחָתָה).—Keth. 106<sup>a</sup> אִתְּחָתָה מַעֲתִירָה (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30<sup>b</sup> מִתְּחָתָה וְכ' מַעֲתִירָה בְּרַעַל וְכ' (Ms. M. מִתְּחָתָה) the opponent will be intimidated; Yalk. Deut. 922 מִתְּחָתָה מַעֲתִירָה וְכ' a. e.

**סֶתֶם** m. (preced.) 1) *closing up*. Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69<sup>b</sup>, v, סֶתֶם, a. פֶּתֶם.—2) *something unknown, undefined*. Ib. 74<sup>a</sup> bot. סֶתֶם ייִן Ms. M. a. Rashi (ed. ייִן) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. ייִן נֶכֶךְ, Hull. 4<sup>b</sup>. Y. Ab. Zar. III, 43<sup>b</sup> bot. בִּטְלֻקִּין בִּטְלֻקִּין they differ with regard to a tree (Asherah) of which it is not known that it has been worshipped. Ib. סֶתֶם עֹבְדֵי יוֹד those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3<sup>b</sup> וְהַלֹּוֹה אֶת הַבֵּיטֵר לֹא הַלֹּוֹה אֶת הַבֵּיטֵר לֹא he who makes a loan to his neighbor without terms, cannot claim payment

before thirty days. Snh. 25<sup>b</sup> **ש' גבאי כשר** a tax collector, unless known to be dishonest, is admissible as witness; **ש' רועה פסול** a shepherd, unless known to guard his flock from illicit pasture, is disqualified. B. Mets. 69<sup>a</sup> (in Chald. dict.) **ש' אריסא וכו'** the presumption is that a tenant obligates himself, etc. R. Hash. 7<sup>b</sup> **ש' כי אגר וכו'** as a rule, when one rents a house etc.; a. v. fr.—3) *an opinion stated without an authority, anonymous opinion*. Yeb. 42<sup>b</sup>, a. fr. **כס' הלכה ואח"כ** **ש' מתלוקת** where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. Hull. 43<sup>a</sup>, a. e. **כס' הלכה** the practice follows the anonymous opinion in the Mishnah. Snh. 86<sup>a</sup>, a. e. **ר' מאיר** **ש' מתני' ר'** wherever an anonymous opinion is stated in the Mishnah, it is R. Meir's; in the Tosefta, etc.; a. fr.—Y. Sot. I, 17<sup>b</sup> bot. **כתוב לה ש'** write the order for two men without specified names.

**אִי אָמַר לִיה אֲרַעְתָּא** **ח. same.** B. Bath. 61<sup>b</sup> if he said to him, fields (I sell thee), without any further qualification. B. Mets. 81<sup>b</sup> **פּוּט דָּנָה** 'put it down' without any other (instead of **הֵנָּה וְהֵנָּה** 'put it down' and 'put it down' from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15<sup>a</sup>, a. fr. **דְּמִילְתָּא** ordinarily. B. Bath. 4<sup>a</sup> **אִין מְדִיבִיר אִין** but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42<sup>b</sup> **אִין דְּמַחֲלִיק וְכ'** if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; **אִין בְּבִרְיָתָא וְכ'** where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157<sup>a</sup> **אִין אֲחֵרִינָא אֲשֶׁה** R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62<sup>c</sup> bot. **סָתְמָא**, v. **סָתָם**.

\*סִתַּק (dial. for סִדַּק) *to split*.—Part. pass. סִתְּקִי; f. סִתְּקִיָּה. Targ. Y. Lev. XI, 3 Ar. (ed. סִדִּי).—V. סִתְּקָה.

סִדְקִית f. (preced.)=סִדְקִית. Sot. 40<sup>a</sup> Ar. (ed. סִדְקִית).

**סָתַר** I (b. h.) *to còver, hide.*

*Hif. הִסְתִּיר to hide.* Yalk.Deut. 941 אֶנֶם שֶׁהִסְתִּירָתִי פָּנַי although I hide my face before them, I will speak to him in a dream.

נִסְתָּר, *Hiithpa. הִסְתָּר to be hidden, protected; to hide one's self.* Midr. Till. to Ps. XLIX, 7 מִסְתָּר מִמֶּתוֹר לֵעֵל מִי נִסְתָּר מִמֶּתוֹר *he was jealous of her (forewarned her), and she retired (with the man).* Y. ib. I, 16<sup>b</sup> bot. *מה שבינה להיסתתר* what business had she to retire? Bab. ib. 5<sup>b</sup> הִסְתָּרִי אֵל do not hide thyself (with that man); ib. 2<sup>b</sup> (in Chald. dict.) וְכִי לֹא הִסְתָּרִי אֵל do not hide thyself with that man. Ber. 31<sup>b</sup> אֶכֶּל וְהִסְתָּרִי וְכִי I will go and seclude myself (with a man) before my husband. Ib.

... ויִסְתַּתְּרוּ if this be so, all childless women would go and hide themselves; a. fr.—*f. pl. a) secret things, mysteries*. Hag. 13<sup>a</sup> (fr. Ben Sira) אין לך עסק בו' thou must have nothing to do with (must not speculate on) mysteries; Gen. R. s. 8; a. e.—b) *secret sins* for which the whole community is made responsible. Snh. 43<sup>b</sup> לא' the Lord did not punish (Israel) for secret sins until &c. Y. Sot. VII, end, 22<sup>a</sup> בני' עסק בו' you will no more be made responsible for undetected sins.

**סַתַּר** ch., *Pa.* סַתַּר same, *to hide*.—Part. pass. מְסַתֵּר. Targ. Is. LXV, 16. Targ. Jer. XVI, 17 (ed. Wil. מְסַתֵּר, corr. acc.).

*Ithpa.* אִתְּהָר *Ithpe.* אִתְּהָר *to hide one's self; to find shelter*. Targ. Koh. VII, 12.—\*Targ. Y. I Dent. XXIX, 5 כִּיִּן finding shelter in your schools.—Ber. 31<sup>b</sup> when I closet myself (with a stranger), v. preced. Sot. 2<sup>b</sup> זמנין דלא אִיסְתַּתְּרָא וואמר אִיסְתַּתְּרָא (not it may happen that she did not closet herself with a man, but he (the husband) says that she did &c. Ib. (מיסְתַּתְּרָא וליכא וי' Rashi (ed. ומיסְתַּתְּרָא and she may closet herself, and we have in our days no waters... to test her &c.; a. e.

**סַתַּר** II (= סתור, *Saf.* of סתור; cmp. Arab. *šatar*) [*to dig under*.] 1) *to upset, tear down*. Meg. 31<sup>b</sup> אם אמרו לך זקנים סתור וב' if the old tell thee, tear down, and the young, build, tear down and build not, v. סתירה II; Ned. 40<sup>a</sup>. Sabb. VII, 2 הבונה וסותרו he who builds (on the Sabbath) or who tears down. Yoma 10<sup>a</sup> ביד סתור that the builders (of the Temple, the Persians) should fall through the hands of the destroyers (the Romans), v. סתורא. Ab. d'R. N. ch. VI סתורו ועקרו וב' he dug under it (the rock) and broke it loose &c. Koh. B. to VII, 26 וסותרו... כוחל קשה a wall is strong, but man has more power and tears it down; a. fr.—2) [*to stir up*.] *to loosen, unravel*. Sot. I, 5 שורה את שערך the priest loosens her hair (Num. V, 18 ופרע וב' לא היה אם... לא היה if her hair was beautiful, he did not loosen it. Treat. S'mah. ch. VIII סותרים שערוה וב' you may untie the hair of dead brides; a. e.—3) *to dissolve, decompose*. Lam. R. introd. (R. Hānina 1) (ref. to Prov. XXV, 20) as one pours vinegar on natron and decomposes it, so they decomposed (counteracted) the words of the Law; v. infra.—4) *to undo, reverse, invalidate*. Snh. III, 8 סותר את הדין whenever he offers new evidence, he reverses the decision, i. e. the court has to try his case again; לאחר שלשים יום after thirty days, the judgment cannot be disturbed.—Esp. *to make void the days of a Nazarite's vow which have been observed, to begin anew*. Naz. II, 10 סותר שבעים he must count seventy days again. Ib. III, 3 ס' את הכל he must count over the whole period (of days); אינו ס' אלא שבעה he has to count only seven days over. Tosef. ib. II, 13 יש לו לסתור סותר וב' if there is a portion of the period left to undo, i. e., if the period of his vow has not yet expired, he must count thirty days again; כל.. ואין לו לסתור סותר וב' whenever he becomes unclean on a day on which it is improper to offer a sacrifice, and he has nothing left to undo, i. e. his term

has expired, and he lacks only a sacrifice to be released: he must count seven days; a. fr.—5 (logics) *to contradict, disprove*. Succ. 26<sup>b</sup>, a. fr. מעשה לסתור, v. מַעֲשֶׂה. Sabb. 13<sup>b</sup> but for him, the Book of Ezekiel would have been expunged from the canon, because its words seemed to contradict the words of the Law. Ib. 30<sup>a</sup> לא דיידך שדברייך סותרין וב' not only do thy words contradict those of David, but they contradict one another; a. fr.—Num. R. s. 13 סותר על חבירו neither of them conflicts with the other.—[Yalk. Ex. 356 שלא יסחרו I *Hithpa.*]

*Hithpa.* הִתְּהָר *to be disarranged, be undone*. Y. Kil. IX, end, 32<sup>d</sup>; Y. Sabb. XIII, beg. 14<sup>a</sup> מִסְתַּתֵּר הוא the web will go apart again, opp. מוֹקְיִים.

**סַתַּר** ch. same, 1) *to tear down, destroy*. Targ. Y. Deut. VII, 5. Targ. Jer. I, 19; a. fr.—Taan. 20<sup>b</sup> כל אשיתא.. every threatening wall he ordered to be torn down. B. Bath. 3<sup>b</sup> לא לִיסְתַּתְּרוּ וב' one must not tear down a synagogue before having built another one. Ib. סתרי, v. סתורא; a. fr.—2) *to unravel, wind up*. Hull. 60<sup>a</sup>, v. סתורא.

*Pa.* סַתַּר same. Targ. Prov. XV, 25 (Var. ed. Lag. נסטר, corr. acc.). Targ. II Kings XI, 18; a. e.—Yeb. 116<sup>b</sup> קרע סתרי מזורר.. rend thy garments, disarrange thy hair (in mourning). Ned. 50<sup>b</sup> עד רמסתהו וב' until the people of his household disarranged their hair for him (in sympathy with his pain).

*Ithpa.* אִתְּהָר *to be torn down*. Meg. Taan. ch. VIII, סתרינא.

**סַתַּר** m. (b. h.; סתר I) *secrecy*. Sot. I, 2 (2<sup>a</sup>) עמו לבריה חס' (not בס' if she went with him to a closeted place, v. סתירה. Gen. R. s. 45 סתירה, v. גלוי. in secret. B. Bath. 9<sup>b</sup> וב' גדול העושה צדקה בס' he that dispenses charity in secret, is greater than Moses. Hag. 16<sup>a</sup> העובר עבירה בס' וב' he who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divine Presence (denying the omniscience of God). Ab. IV, 4; a. fr.—*Pl.* סתריים, constr. סתרי, סר'. Mikv. IX, 3; Lev. R. s. 15, a. fr. סתרי covered parts of the body, posteriors &c. Meg. 3<sup>a</sup> סתריי מי הוא זה שגילה סתריי to men? Ib. סתריי מי הוא זה שגילה סתריי I did reveal thy secrets. Hag. 11<sup>b</sup> סתריי מי הוא זה שגילה סתריי the secrets of the laws of incest, i. e. the laws not explicitly stated (cmp. סתם). Y. Keth. V, 29<sup>d</sup> סתריי the secrets of the Law, i. e. logical deductions; a. fr.

**סַתַּר, סַתַּר, סַתַּר** ch. same. Targ. O. Deut. XIII, 7. Targ. Jud. III, 19; a. e.—*Pl.* סתריין. Targ. II Esth. I, 2; a. e.

**סַתַּר** f. (b. h. *cover*) same. Pesik. R. s. 1 אני סתרי we do not talk secrets (obscure language) &c.

**סַתַּרְיָאֵל** pr. n. m. *Sithriel*. Bekh. 57<sup>b</sup>.

**סַתַּח** (= סתח, *Saf.* of סתח), *Pi.* סַתַּח *to chip, chisel; to polish*. Sabb. XII, 1 הַסַּתַּח he who chisels (on the Sabbath). B. Kam. 93<sup>b</sup> אבנים וסַתַּח if one stole

rough stones and chiselled them. Pesik. 'Āniya, p. 137<sup>b</sup> (סָרַג v. מְסַתְרִין בוּ וּכְ) chiselling it, shaping it, carving it (v. יָרַג v. יָרַח). Ib. Shub., p. 165<sup>a</sup> וּכְ סָתַח קִרְמֶה chip off little by little &c. Ab. d'R. N. ch. VI הִיהָ מִסְתָּח וְהוֹלֵךְ וּכְ he went on chipping, until he came to a big rock; a. fr.

סָתַח m. (preced.) *stone-cutter, chiseller*. Y. B. Mets. X, end, 12<sup>c</sup>, v. סִתְחִית; Bab. ib. 118<sup>b</sup>, וְהָצַב; a. fr.—Tosef. Kel. B. Mets. IV, 6 כְּלֵי הַסֵּה R. S. to Kel. XXI, 2 (ed. הַשְׁתָּחַת Kel. B. Mets. IV, 6 כְּלֵי הַסֵּה R. S. to Kel. XXI, 2 (ed. הַשְׁתָּחַת the stone-cutter's implements.—*Pl.* סִתְחִית, סָתַחִים Kel. XXIX, 7. Y. Shek. IV, 48<sup>a</sup> top; a. e.

## ע

ע *Ayin*, the sixteenth letter of the Alphabet. It interchanges with א, and ח, v. letters א a. ח; also with ו, v. letter ו; dialectically with צ, e. g. עָאן and עָאן; with פ, e. g. עָאן a. אָרְקָא—ע elided, e. g. טוּעָנָא = טוּעָנָא; טוּעָנָא = טוּעָנָא; טוּעָנָא = טוּעָנָא—V. עִי"ן.

ע as a numeral letter, *seventy*, v. א.

עָא, sometimes for עָא. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. אָא); a. e.

עָאֵל, עָאֵל, v. עֵאֵל.

עָאן f.=h. עָאן, *small cattle, sheep*. Targ. Job I, 3 (ed. Wil. עָן). Ib. XLII, 12; a. fr.—V. עָן.—Cant. R. to III, 6 עָן more sheep; v. עָן.

\*עָאס = עָאס to *press*. Targ. Job XVI, 9 Ms. Var. (ed. Lag. עָאס; ed. Wil. עָאס).

עָאָה, עָאָה f. (= עָאָה) *crookedness, perverse-ness, wrong*. Targ. Prov. XII, 21 דַּע' (not דַּע'). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָאָה, Ms. עָאָה); a. fr.

עָב f. m. (b. h.; preced.) *[thick, dense, large]*. Men. III, 2, v. עָב. Pes. 36<sup>b</sup> sq.; Bets. 22<sup>b</sup> וּכְ עָב פַּח אֵין אִיפִין פַּח עָב you must not bake thick bread on the Passover; וְכַמְהָ פַּח עָב טַפַּח and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) a large batch; a. fr.—*Pl.* עָבִים, עָבִין, עָבִין. Tosef. Kel. B. Bath. V, 11 הֵן הֵן אֵלֵי הֵן הֵן these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4<sup>d</sup> bot. הֵן הֵן הֵן the thick but soft garments. Mikv. VIII, 3 עָב טַפִּין thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29<sup>d</sup> עָבִים, ed. Krot. וְעָבִים, R. S. to Kil. V, 1 הֵן עָבִים, read: וְעָבִים, v. וְעָבִים.]

עָב II m. (b. h.; preced.) *[thick,] dark cloud*. Gen. R. s. 13 עָב שְׂדֵהָ מַעֲבָב וּכְ the cloud is called 'ab, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66<sup>c</sup> שְׂדֵהָ מַעֲבָב אֵחָ הִרְקִיעַ a. e.—*Pl.* עָבִים. Taan. 3<sup>b</sup> הֵן הֵן הֵן הֵן the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20<sup>a</sup> הֵן הֵן הֵן הֵן the sky became covered with clouds. Ib. הֵן הֵן הֵן the clouds dispersed; a. e.

עָב, v. עֵב.

עָבָא, v. עֵבָא.

עָבָב to *be thick, dark*.

*Pi.* עָבָב to *thicken, darken*. Gen. R. s. 13, a. e. עָבָב, v. עָבָב II.—V. עָבָב.

עָבָבִית, v. עָבָבִית.

עָבָב

(b. h.) *[to work]* 1) *to serve, work for*. Gitt. IV, 5 וּכְ עָבָב אֵחָ רַבִּי works one day for his master, and one for himself; a. fr. Esp. *to do priestly service*. Hull. 24<sup>b</sup> וּכְ עָבָבִית אֵחָו הַכֹּהֲנִים his brother priests allow him not to serve, until he is twenty years of age.—2) *to prepare; to till the ground; to dress* (hides). Gen. R. s. 22 עָבָב עָבָב Cain the tiller of the ground. Y. Ab. Zar. II, 41<sup>b</sup> bot. עָבָבִית; Tosef. ib. IV (V), 10 עָבָבִית I; (Bab. ib. 33<sup>a</sup> עָבָבִית). Y. Sabb. I, 4<sup>b</sup> top וּכְ עָבָבִית if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—*Part. pass.* עָבָבִית, *pl.* עָבָבִית, *v. infra.*—3) *(עָבָבִית) to use esp. for idolatrous purposes; to worship*. Tem. VI, 1, v. *infra.* Ab. Zar. III, 7 (defining אֵשֶׁרֶת) כֹּל עָבָבִית אֵשֶׁרֶת a tree which is itself worshipped (not one at which idolatrous rites are performed). Ib. עָבָבִית . . . הֵן עָבָבִית since they worship merely the image (under the tree). Shn. VII, 6 וְעָבָבִית אֵחָו הַעֲבָבִית he who worships an idol, whether he goes through the regular forms of that particular worship (v. ib. 60<sup>b</sup>), or sacrifices &c. Ab. Zar. III, 5 וְעָבָבִית אֵשֶׁרֶת הַעֲבָבִית as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45<sup>b</sup> וְעָבָבִית אֵילָן . . . if one planted a tree and afterwards made it a subject of worship. Ib. 46<sup>a</sup> וְעָבָבִית אֵשֶׁרֶת בְּיָמֵיהֶם and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56<sup>b</sup> . . . אֵילָן עָבָבִית אֵשֶׁרֶת had David not listened to evil gossip (against Mephibosheth), . . . Israel would not have worshipped idols (under Jeroboam). Ib. 105<sup>b</sup> עָבָבִית לֹא עָבָבִית until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Hull. 13<sup>b</sup> עָבָבִית לֹא עָבָבִית gentiles outside of Palestine must not be considered as idolaters; a. v. fr.

*Nif.* עָבָבִית 1) *to be prepared, dressed*. Tosef. B. Kam. l. c. (עָבָבִית) undressed hides; a. e.—2) *to be used*, esp. for illicit purposes; *to be worshipped*. Tem. l. c. הַמִּקְצֵה וְהֵן the animal designated for idolatrous purposes and the one used; expl. whatever they may use it for ((e. g. yoking the ox, shearing the sheep for the benefit of idolatrous temples). Ib. 28<sup>a</sup> עָבָבִית בֵּין עָבָבִית an illicit act has been done with them (by coupling them); ib. עָבָבִית בֵּין עָבָבִית no sinful act has been done with it

(by which to unfit it for the altar). Ab. Zar. 46<sup>b</sup> יש (by which to unfit it for the altar). Ab. Zar. 46<sup>b</sup> use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground? Ib. 75<sup>b</sup> יש שינוי בג' does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry? a. fr.

*Nithpa.* נִתְּפָא same, v. supra.

*Hif.* הִפְּעִידוּ *to enslave, oppress.* Yalk. Ex. 162 הִפְּעִידוּ he (Esau) oppressed him with all sorts of troubles.

*Pi.* פִּי *to prepare, esp. to dress hides.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) וְהִמְעִידוּ dressing the hide of the deer (to fit it for parchment). Ib. 75<sup>b</sup> מְעִיד מְעִיד is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54<sup>b</sup> I did not prepare the parchment sheets with the proper intention; a. fr.

**עבד** I, **עבד** ch. same (corresp. to h. עֲבָדָה 1) *to do, labor; to make; to act.* Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60<sup>b</sup> לְעוֹלָם מְעִיד רַחֲמָנָא לְשָׁב Ms. M. (ed. לְשָׁב עבד; v. Rabb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 עבד רַחֲמָנָא לְשָׁב Tem. 4<sup>b</sup> מִי עבד רבנן תקנתא וכו' Yeb. 37<sup>a</sup> מִי עבד רבנן (not עבד) have the Rabbis adopted special measures for priests &c.? Ib. עבדינן כרבנן we act (decide) in accordance with the opinion of the Rabbis. Keth. 60<sup>b</sup> לא עבדינן women will not do such a thing as strangling their children. Kidd. 50<sup>a</sup> לא ע' אינש דמשיי וכו' a man will not declare himself a wrongdoer; a. v. fr.—2) *to do, fare, prosper.* Lev. R. s. 5, end עבד מזה how art thou?; מזה תורין and how does the field fare?; עבדינן how are the oxen? Ib. לב טב ע' he assumes cheerfulness. Gen. R. s. 13 עבדיה ארעא .. כל שיהיון all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) *to spend time.* Y. Shebi. VIII, 38<sup>b</sup> top עבד שמיר במערותא וכו' he remained hidden in a cave &c.; ib. IX, 38<sup>d</sup>. Y. Shek. V, 48<sup>d</sup> top עבדתא she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבד גבון a. fr.—*Part. pass.* עבדי; f. עבדיא *made, liable to, likely, used to.* Y. Peah III, 17<sup>d</sup> bot. ע' how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22<sup>b</sup>, a. e. עבדי, v. מילתא דע' לאיגלווי Shebu. 46<sup>a</sup>, v. עבדי; a. fr.

*Af.* אֶפְּעִיד *Pa.* פִּי *1) to make, produce.* Targ. O. Ex. XXXII, 10 אֶפְּעִיד ed. Berl. (oth. אֶפְּעִיד; Y. אֶפְּעִיד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) *to cause to prosper.* Gen. R. s. 13 מרי תעבדי ארעא .. כל תפלתן all the prayers of men turn on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) *to work through.* Part. pass. מְעִיד. B. Mets. 116<sup>b</sup> מְעִיד מְעִיד thoroughly kneaded clay. *Ilhpe.* אִתְּעִידוּ *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בעית לאיעבדא וכו' (not לאיברא) dost thou want to be made a senator? Lev. R. s. 28, end אֶפְּעִיד .. מאן דעבדי he who made the comes...

is now to become a bather &c.; Esth. R. to VI, 10 ראי דאיעבד (corr. acc.); a. fr. [Zeb. 75<sup>b</sup> דאיעבד, read: דאיעבד, v. ערב I.]—V. דאיעבד.

**עבד** m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20<sup>a</sup> עבד he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89<sup>a</sup> יש כלום יש dare a servant salute his master (first)? Snh. 58<sup>b</sup> (ref. to Prov. XII, 11) כע' לארמא וכו' if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 כנעני נקנה וכו' a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 ממוזר if a bastard marries a slave, the child is a slave; רורי זה ע' ממוזר the child is a bastard slave (subject to the disabilities of both). Shebu. 47<sup>b</sup> ע' מלך כמלך a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—*Pl.* עבדים. Kidd. 22<sup>b</sup> (ref. to Lev. XXV, 55) לוי.. ולא ע' לוי 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 אל תהיו כע' וכו' be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פָּרָס; a. fr.

**עבדא** II, **עבד** ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עבד; ed. Vien. עבד). Ib. 26; a. fr.—Gen. R. s. 86 ע' וכו' ע' לחרויהון a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13<sup>a</sup>, a. e. ע' בחפיקא וכו' v. חִפְּקָא; a. fr.—[Y. Ber. IV, 7<sup>c</sup> read: עבדיא, עבדיא, עבדיא, עבדיא.]—*Pl.* עבדיא. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97<sup>a</sup> ע' דאנשי ע' דאנשי ע' used to seize slaves of men against whom he had a claim &c. Kidd. 70<sup>a</sup> ע' דקרי אינשי ע' he is in the habit of calling people slaves; a. fr.—2) *worshipper.* Ned. 62<sup>b</sup> ע' דנורא fire-worshipper (Geber); a. e.

**עבדו**, v. עבדו.

**עבדו** f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59<sup>d</sup> ארת בסוק שש עד שחוא בעבדותו one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) הווציאנו מע' לחרוהו he led us forth from slavery to freedom; Kidd. 22<sup>b</sup>, Hor. 10<sup>a</sup> כמדמינן ארס ע' you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

**עבדו** ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86<sup>a</sup> (in a deed of sale) עבדו לַעבְדוּ this slave is lawfully a slave.

**עבדן** m. (עבד *Pi.*) *hide-dresser, tanner.* Kel. XXVI, 8 עבדן hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—*Pl.* עבדין. Kel. XV, 1 עריבת הע' (ed. Dehr. העבדין) a trough used by tanners.

**עבדין** m. (comp. of עבד a. עבדן; cmp. עבדין) *thick-bearded.* Snh. 100<sup>b</sup> (Mss. F. a. K. עבדן), v. עבדין.



עֵבֶה I, f. of עֵבֶה.

עֵבֶה II, v. עֵבֶר.

עֵבֶר, Bekh. VI, 6 (40<sup>a</sup>) Ms. M., v. אֵבֶר.

עֵבֶר, v. עֵבֶר.

**עֵבֶר** f. (h. h. עֵבֶר; עֵבֶר) *work, labor, service, attendance*, esp. 1) (in agric.) *space required for attending to a plant*. Kil. VI, 1, a. e. נותנין לו את עֵבֶרוֹ (כִּי עֵ) we must allow it (the vine) its space (within which no other seed should be planted). Ib. וכמה היא עֵבֶר הַנֶּפֶךְ and how large is the space for the vine? B. Bath. 83<sup>a</sup> כִּי עֵבֶר as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עֵבֶר יִרְק בֵּירַק אַחֵר the space to be left between one vegetable and another; a. fr.—2) *service, agricultural implements, working cattle* &c. Gen. R. s. 42 (ref. to אֶקְלָם Gen. XIV, 11) עֵבֶר this means their agricultural service.—3) *manual labor; servitude, service*. Men. 109<sup>b</sup>, v. שִׁירָה. R. Hash. 11<sup>a</sup> בִּרְ"ה on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship*. Y. Kidd. I, 59<sup>d</sup> top וַיַּעֲמֵל מִן הָעֵבֶר and he (the priest) will be made unfit for service. Tosef. Shek. II, 26; Hull. 24<sup>a</sup> twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. the service of carrying the Tabernacle on the shoulder. Men. l. c. עֵבֶר I will teach thee the order of the priestly service. Yoma 32<sup>a</sup> עֵבֶר he who goes from one function of the Temple service to another. Ib. עֵבֶר הַיּוֹם בִּבְגָדֵי וֶבֶר the special service of the Day of Atonement is performed in white garments. Ib. 39<sup>b</sup> עֵבֶר לֹא עֵבֶר casting lots is no special function. Ib. III, 3 עֵבֶר לְעֹזֶרָה לֵבִי וֶבֶר no one must enter the Temple court for worship, unless &c. Snh. VII, 6 (60<sup>b</sup>) עֵבֶר עֵבֶר עֵבֶר עֵבֶר (not עֵבֶר עֵבֶר עֵבֶר) this is the form of worshipping that deity; a. fr.—Trnsf. *the emoluments of the officiating priest*. B. Kam. 109<sup>b</sup>, sq. עֵבֶר עֵבֶר the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer*. Ab. I, 2. Taan. 2<sup>a</sup> (ref. to Deut. XI, 13) עֵבֶר עֵבֶר what is meant by the service of the heart? Prayer. Arakh. 11<sup>a</sup> (ref. to Deut. XXVIII, 47) עֵבֶר עֵבֶר what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) עֵבֶר עֵבֶר what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—*by the worship!*, for 'by God!' Yeb. 32<sup>b</sup>. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. *'Ābodah, the first of the last three sections of the Prayer of Benedictions (תְּפִלָּה), containing the prayer for the restoration of the Temple service*. Ber. 29<sup>b</sup> עֵבֶר עֵבֶר if he failed to insert the prayer for the New Moon Day in the 'Ābodah, he must begin the 'Ā. anew; נִזְכָּר בְּחֹדֶשׁ הָאֵלֶּיךָ if he recalls the omission while reading the Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8<sup>a</sup> bot. עֵבֶר אֲמַרְתָּ בְּעֵבֶר whatever prayer refers to the future is inserted in the

'A.—Meg. 18<sup>a</sup> עֵבֶר when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. 'Āb. and Hodaah are one thing (belong together); a. fr.—5) *idolatry* (עֵבֶר) (abbrev. עֵבֶר) mostly used for *idol, heathen deity*, interch. in editions with עֵבֶר עֵבֶר עֵבֶר עֵבֶר (abbrev. עֵבֶר) and עֵבֶר עֵבֶר עֵבֶר (abbrev. עֵבֶר). B. Bath. 110<sup>a</sup> עֵבֶר thou (Jonathan, grandson of Moses) to be a priest of idolatry?; I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Snh. V, 1 (40<sup>a</sup>) עֵבֶר (הַעֲבֹד כִּכְבָּרִים וֶבֶר) (Mish. ed. עֵבֶר עֵבֶר עֵבֶר) in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11<sup>b</sup> עֵבֶר idolatrous temples (and fairs connected therewith); a. v. fr.—'Ābodah Zarah, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.—עֵבֶר עֵבֶר Sifra Sh'mini, Milluim שְׁבַע שְׁבַע עֵבֶר עֵבֶר in a short moment they learned seven sacrificial functions: the slaughtering &c. Yoma 47<sup>b</sup> עֵבֶר עֵבֶר this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32<sup>a</sup> עֵבֶר עֵבֶר and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

עֵבֶר, v. אֵבֶר, a. אֵבֶר.

עֵבֶר

עֵבֶר m. (b. h.; עֵבֶר; cmp. עֵבֶר s. v. עֵבֶר) [*fastening; pledge, security*. B. Mets. 114<sup>b</sup> (expl. Deut. XXIV, 12) עֵבֶר עֵבֶר עֵבֶר עֵבֶר thou must not go to bed with his pledge with thee.—2) *saddle, saddle-bag*. [Tosef. Maasr. III, 13, v. עֵבֶר.]—*Pl. עֵבֶר עֵבֶר saddle cushions, rugs &c., baggage*. Tanh. Emor, ed. Bub. 26, note 188 thou knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. עֵבֶר עֵבֶר עֵבֶר עֵבֶר thou hast taken from me; he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanh. Emor 18 עֵבֶר עֵבֶר.

עֵבֶר

עֵבֶר m. (עֵבֶר, cmp. עֵבֶר) *densely covered, thick with leaves*. Targ. O. Deut. XII, 2 (עֵבֶר עֵבֶר); Targ. Jer. III, 13 (רֵעֵן עֵבֶר); a. fr.

עֵבֶר

עֵבֶר f. (preced.) *thick foliage*. Targ. Job XV, 32 (רֵעֵן עֵבֶר).

עֵבֶר

עֵבֶר, v. sub עֵבֶר.

עֵבֶר

עֵבֶר (b. h.; עֵבֶר) *for the sake of*. Taan. 20<sup>a</sup> עֵבֶר עֵבֶר the sun was made to break forth for his sake. Ib. עֵבֶר עֵבֶר for their sake; a. fr.—[Pesik. Hahod., p. 45<sup>a</sup> sq. [בְּעֵבֶר עֵבֶר, read: הָרִיגֵשׁ בְּעֵבֶר עֵבֶר].



עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא f. (עֵבֶר) *passing by*. Y. Erub. I, 19<sup>a</sup> top כִּי עֵבֶרָא as much space as is required for a person to pass.

עֵבֶרָא f. (preced.) *transgression, sin*. Sot. 3<sup>a</sup> (play on *Hif.*, with ref. to יִעֲבִיר, Ex. XXXVI, 6) man commits a sin in secret, and the Lord causes his exposure in public; יִעֲבִיר and the word *'überah* (emp. preced.) has the meaning of publication (passing forth) &c. Ib. אין אִין אִים עֵבֶר ע' אלא אם כן וכ' a man does not sin, unless a spirit of insanity has entered into him. Tem. 20<sup>b</sup> a person cannot obtain atonement by means of a thing which is connected with an offense, v. מִצְוָה; a. v. fr.—Esp. (comp. אִיסוּרָא *sexual immorality*. Gen. R. s. 90. Snh. 70<sup>a</sup> top שֶׁחֵל מִצְוֵיָהּ אֶצְלָהּ בַּעַל for all people will finally associate with her in an immoral way; a. v. fr.—Pl. עֲבִירוֹת, עֲבִירוֹת. Yoma VIII, 8 קִלּוֹת ע' light transgressions. Ib. 9 שִׁבְיָן אִים לְמִקּוֹם 9 sins affecting the relation of man to God; לְחֻבֵּיר ע' sins affecting the relation of man to his fellowman; a. fr.

עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא f.=h. עֵבֶרָא. Targ. Prov. X, 23 עֵבֶרָא (עֵבֶר עֵבֶרָא) (not עֵבֶר עֵבֶרָא). Ib. XXI, 27. Targ. O. Deut. XXIII, 15; XXIV, 1 עֵבֶרָא פִּתּוּם (h. text רֵבַר פִּתּוּם); a. fr.—Pl. עֵבֶרָא. Targ. Job IV, 4 Ms. (ed. Lag. עֵבֶרָא *sing.*, hebraism; ed. Wil. עֵבֶרָא; oth. ed. עֵבֶרָא, incorr.). Targ. Y. Num. XXXV, 25; a. e.—Y. Taan. I, 64<sup>b</sup> bot. [read:] he said to him, five sins does this man (I) commit every day.

עֵבֶרָא f., pl. עֵבֶרָא; emp. עֵבֶרָא *engines for hurling missiles by means of twisted fibres, ropes &c.* (Lat. tormenta). Lam. R. to IV, 19, v. דִּלְקָא.

עֵבֶרָא, v. אֶבְרָא.

עֵבֶרָא I (v. next w.) *to become white, be put to shame*. Targ. Ps. XXXIV, 6 עֵבֶרָא Ar. a. Levita (ed. עֵבֶרָא; h. text יִחַפְּרוּ).

עֵבֶרָא II, עֵבֶרָא m. (transpos. of עֵבֶרָא = בעֵבֶר; emp. עֵבֶרָא, transpos. of עֵבֶרָא = פִּתּוּם = פִּתּוּם. Targ. Ez. XXVII, 12 (ed. Lag. עֵבֶרָא). Targ. O. Num. XXXI, 22 ed. Berl. (oth. ed. אֶבְרָא).

עֵבֶרָא (h. h.) 1) *to be thick, swell; to run over*. Par. VI, 4 כִּי שִׁיעֲבִיר הַמַּיִם וְכ' that the water may overflow into a vessel; a. e.—Ex. R. s. 15 שֶׁאֵין עֵבֶרָא, v. עֵבֶרָא.—2) (emp. I a. II) *to pass, to cross*. Tosef. Sot. VIII, 1; Sot. 33<sup>b</sup> וְכ' in what manner did the Israelites cross the Jordan? Cant. R. to V, 13 הֲוֵא עֵבֶרָא he goes over his studies once and again &c.; a. fr.—to cross the line of justice, to be too severe. Midd. II, 2 כְּאִילוּ עֵבְרוּ עָלָיו וְכ' as if they had treated him too severely (arbitrarily). Ex. R. s. 30 כְּשֶׁם שֶׁאֵין אִינִי מְעִבִיר וְכ' as I (the Lord) have power to treat the nations with rigor, but refrain from

doing so, so shall you not go beyond the line of justice. Ib. הֲוֵא עֵבֶרָא אִין הֲוֵא (Pi.); a. e.—3) (with עֵבֶר) *to pass over* (a sin); *to forgive*. Cant. R. to V, 5 (play on עֵבֶר, ib.) the bitterness passes away, he (the Lord) passes over my bitterness (sin). R. Hash. 17<sup>a</sup> (ref. to Mic. VII, 18) עֵבֶרָא עֵבֶרָא עֵבֶרָא על פִּשְׁעֵי whose iniquity does he pardon? the iniquity of him who forgives (his neighbor's) transgression; a. e.—4) *to transgress, sin*. Yoma 86<sup>b</sup>, a. e. אִין עֵבֶרָא וְשִׁנָּה וְכ' as soon as a man has committed a sin and repeated it, it becomes to him a permitted act. Ib. 86<sup>a</sup>, a. e. עֵבֶרָא עֵבֶרָא when one has transgressed a positive law (committed a sin of omission). Ib. עֵבֶרָא עֵבֶרָא עֵבֶרָא when one has committed sins punishable with extinction or death by a court. Erub. 100<sup>a</sup>, a. fr. if a wife offends against Mosaic or Jewish customs, v. עֵבֶרָא; Y. ib. VII, 31<sup>c</sup> top הֲוֵא עֵבֶרָא עֵבֶרָא על הֲוֵא (Pi.); a. v. fr.—5) *to pass, overtake, precede*. Pes. 7<sup>b</sup> עֵבֶרָא עֵבֶרָא in the performance of all religious ceremonies one must say the benediction over them before doing them; מִאִי מִשְׁמַע דְּהֲוֵא עֵבֶרָא לִישְׁנָא דְּאִקְוִימִי הֲוֵא what evidence is there that this *'ober* has the meaning of precedence? Answ. by ref. to יִעֲבִיר (II Sam. XVIII, 23) 'and he arrived before the Onshite'.—6) *to pass by, go away, be removed*. Pes. III, 1 עֵבֶרָא עֵבֶרָא the following things must pass away (their use must be suspended) during Passover. Bets. 26<sup>a</sup>, a. fr. עֵבֶרָא a transitory blemish, opp. קְבוּץ. Ber. 26<sup>a</sup> עֵבֶרָא עֵבֶרָא when its day is passed, the sacrifice of the day is void. Pes. II, 2 עֵבֶרָא עֵבֶרָא leavened matter... over which Passover has passed (which had been in the house during Passover). Ber. IX, 3 עֵבֶרָא עֵבֶרָא praying for what is passed (decided) is a vain prayer, e. g. if one's wife is with child, and one prays, may it be the will of God that my wife bear a male child; Y. Taan. II, 65<sup>c</sup> bot. one gives thanks for what is passed, and prays for what is to come. Gitt. VII, 7 עֵבֶרָא עֵבֶרָא as soon as I shall have been out of thy sight for thirty days; Tosef. ib. VII (V), 10. Keth. 17<sup>a</sup> מִלְּפָנֵי כֹלָה ע' he passed aside to make room for a bridal procession. Yoma 66<sup>a</sup>, a. e. עֵבֶרָא שְׁנִיתָא a sin-offering whose year is passed (that is older than one year); Tem. 22<sup>a</sup> עֵבֶרָא שְׁנִיתָא (Pi.) whose year is completed (v. infra). Ib. 21<sup>b</sup> עֵבֶרָא שְׁנִיתָא a first-born animal older than one year; R. Hash. 5<sup>b</sup>; Zeb. 29<sup>a</sup> bot. עֵבֶרָא שְׁנִיתָא ed. Zuck. (read with Var.: עֵבֶרָא). Keth. 87<sup>a</sup> עֵבֶרָא עֵבֶרָא as regards the past, v. עֵבֶרָא; a. v. fr.—עֵבֶרָא *in former days*. Gen. R. s. 47, opp. עֵבֶרָא; a. fr.

עֵבֶרָא 1) *to lead past, stroke gently*. Tosef. Sabb. VII (VIII), 23 [read:] עֵבֶרָא עֵבֶרָא you are permitted to stroke a sore eye on the Sabbath; Y. ib. XIV, 14<sup>c</sup> bot. עֵבֶרָא עֵבֶרָא they passed garments over it.—2) *to cause to pass; to remove, displace*. Keth. 17<sup>a</sup> עֵבֶרָא עֵבֶרָא a funeral procession is made to make way for a bridal procession, and both of them for the king, v. supra. Gitt. 57<sup>b</sup> עֵבֶרָא עֵבֶרָא that we shall never displace him for another god; וְכ' that

he will never displace us for another nation. Ex. R. s. 30 'איני מעביר' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond*. Ib. מעבירי men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone*.—על מדותיו v. מדוה. —Yoma 33<sup>a</sup>; 58<sup>b</sup>, a. fr. אין מעבירין על המצוה you must not forego the occasion for performing a religious act. Erub. 64<sup>b</sup> על מעבירין you must not pass by eatables (and let them lie in the street); B. Mets. 23<sup>a</sup>; a. fr.—5) *to forego, overlook, pardon*. R. Hash. 17<sup>a</sup> (ref. to Mic. VII, 18) מעביר ראשון (Ms. M. 'ראשון וכך היה המדה'; v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין לו על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego or disregard*. Erub. 41<sup>b</sup> שלשה דברים מעבירין... על וכו' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

*Pi.* עיבר 1) *to be completed, full*. Tem. 22<sup>a</sup>, a. e., v. supra.—2) *to transgress repeatedly*. Y. Keth. VII, 31<sup>c</sup> top, v. supra.—3) *to go beyond*. Ex. R. l. c. עיברה את הדרך, v. supra. [Tosef. B. Kam. VI, 22 שעיברה הליקה עד v. supra. —4) (עִיבֵר) *to carry, be with young*. Kidd. 31<sup>b</sup> כי עִיבְרָהּ אִמּוֹ וכו' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 (וְיִתְעַבְרָהּ 1 B. Kam. IX, 1) and the cow became pregnant while she was in his possession. Hull. 58<sup>a</sup>; a. fr.—*Part. pass. f. מעִיבְרָהּ pl. מעִיבְרוֹת pregnant*. Yeb. XVI, 1. Ib. 36<sup>b</sup>, a. e. חבירו מע' a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מלכים אני מע' נואלים אני מע' I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (עִיבֵר) *to extend the city limits*, for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 ביצר מעִיבְרִין וכו' (אָבֵר), defined ib. 53<sup>a</sup>; Y. ib. V, beg. 22<sup>b</sup>; Y. Ber. VII, 12<sup>c</sup> top כאשה עיברה like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—8) *to complement, add to, esp. to intercalate a month*, (second Adar); *proclaim a leap year; to complement a month* (v. מֵלֵא) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 לְעִבֵר if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעבירין וכו' on three indications the intercalation is decided; when two of them exist, the intercalation is decreed. Ib. וזו עִיבְרָהּ דריז וכו' but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—Part. pass. מעִיבְרָהּ f. מעִיבְרָהּ. R. Hash. 19<sup>b</sup> אינה מע' an Elul of thirty days. Snh. 11<sup>b</sup> the year is not a leap-year (the declared intercalation is invalid); a. fr.

*Hithpa.* נִתְעַבֵּר, *Nithpa.* נִתְעַבֵּר 1) *to swell* (with anger), *to become wroth*. Sifré Num. 135 (expl. ויחעבר, Deut. III, 26) כי פלוגי נחמלא וכו' as a man says, that man (became full) got wroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 שאלה לשוח מפני עיברה (swelled,) like a woman that cannot bend down on account of the child

she is pregnant with; v. עִבְרָה.—2) *to become pregnant*. Gen. R. s. 45 מביאה... נִתְעַבְרָהּ she conceived on her first intercourse; אין אשה מִתְעַבְרָה וכו' no woman conceives on &c.; Yeb. 34<sup>a</sup>. Ib. כרי שלא תִּתְעַבֵּר וכו' that she may not become with child, and her beauty &c., v. פְּדוּשׁ. B. Kam. IX, 1 ונהעברה אצלי v. supra; a. fr.—3) *to be extended, to be consolidated into one township*. Y. Erub. V, 22<sup>b</sup> bot. I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58<sup>c</sup> נִסָּן לא י' מימיו 58<sup>c</sup> Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39<sup>b</sup>; a. e.—Snh. 12<sup>a</sup> שנתִּתְעַבֵּר that year ought to have been a leap-year. B. Mets. נִתְעַבְרָה השנה נזע' לשוכר if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19<sup>b</sup>; a. fr.

*Nif.* נִתְעַבְרָה (with עִבְרָה) *to be committed*. Tosef. B. Kam. X, 3 בהמה ונִתְעַבְרָה בהי עבירה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נעברה... עבירה).

*עִבֵּר, עִבְרָה* ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. יִעִיבֵר; infin. מִעִיבֵר. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מִעִיבֵר ed. Berl. (oth. ed. מִעִיבֵר; Y. מעִיבֵר). Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40<sup>a</sup> ארובנן דע' ארובנן he who disregards Rabbinical enactments. Y. ib. VII, 9<sup>a</sup> top; Y. Yeb. VII, 9<sup>c</sup> עִבְרָה בירך וכו' v. בָּרַךְ I. Y. Ab. Zar. III, 43<sup>b</sup> bot. מדין מדין קומי how about passing it by?; ... עביר מדין וטמי עיניה pass it and ignore it, v. סָמֵי; Y. Ber. II, 4<sup>b</sup> מדין (not מדין); Y. Shek. II, 47<sup>a</sup> top; a. fr.

*Af.* אֶעֱבֵר as preced. *Hif.* תִּעִיבֵר. Targ. O. Lev. XVIII, 21 לֹא־עִיבֵר ed. Berl. (oth. ed. לֹא־עִיבֵר). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עִבֵּר) *to pass through; to bar*. Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33.—*Part. pass. מעִיבְרָה passed through, barring*. Ib. XXVI, 28.—Hag. 5<sup>a</sup> במיליה מעִיבֵר = h. מדותיו v. preced. a. מדה.

*Pa.* יִעִיבֵר 1) *to be with child, to conceive*. Targ. Ps. LI, 7 עִיבְרָה (ed. Lag. עִיבְרָה, Bxt. עִיבְרָה, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עִיבְרָה, corr. acc.); a. fr.—Part. pass. f. מעִיבְרָה, *מעִיבְרָהּ pl. מעִיבְרוֹת pregnant*. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47<sup>a</sup> פרה מע' a pregnant cow. Hull. 59<sup>b</sup> כל מע' all pregnant women miscarried; a. e.—2) as preced. *Hif.* *to cause to pass; to remove, displace; to cover up*. Ab. Zar. 65<sup>b</sup> עִיבְרָהּ he passed them over the ford. Yoma 33<sup>b</sup> שמתיה עִיבְרָהּ he excommunicated him and removed him (from his office). Ib. מעִיבְרִין ליה וכו' we remove him and declare his meat *f'refah*. Ber. 27<sup>b</sup> ונִתְעַבְרָהּ come, let us displace him. Ib. 39<sup>a</sup> לעבורי ויחמא to carry off foul matter. Y. Ber. II, 4<sup>c</sup> bot. הוה מעבר וכו' covered it with a sheet, v. פְּלִיזום; a. fr.—Yeb. 63<sup>b</sup> עבירי v. infra.—3) *to declare a full month, a leap year*. Targ. I Chr. XII, 32. Targ. Cant.